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THE ANNALS OF THE CHURCH FROM THE Death of Chriſt.

VOL. IV.

Containing the Space of 84 YEARS.



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ERRATA.

P. 437. l. 14. *Leo r. Zeno.* p. 452. l. 28. S. *r.* SS. p. 455. l. 27. neceſſities *r.* neceſſaries. p. 463. l. 7. hold *r.* held. p. 468. l. 31. loſt *r.* loſs. p. 485. l. 28. bubling up *r.* bubling ſulphur. p. 510. l. 15. *Honorius r. Honoratus.*



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THE ANNALS OF THE CHURCH.

The FIFTH AGE.

Of CHRIST 417. *Of* HONORIUS 23, *and* THEODOSIUS II. 10. *Of* INNOCENT 15, 16. *Of* ZOSIMUS 1.

1. ONORIUS, to reward *Conſtantius* for his ſignal ſervices, gave him his ſiſter *Placidia* in marriage. The nuptials were celebrated with great ſolemnity the firſt day of the year, in which *Honorius* was declared conſul for the eleventh time, and

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Conſtantius for the ſecond. Some months after this *Honorius* entered *Rome* in triumph with *Attalus* the uſurper in his train, whom, after he had ſufficiently expoſed to the view of his idolizing admirers, and ordered the fingers of his right-hand to be cut-off, he baniſhed into the *Liparee* iſlands: and now having nothing to apprehend from his enemies abroad, he applied himſelf to enact wholſom laws, and redreſs the wants of his people.

2. About this time *Aurelius* of *Carthage* had a letter from the pope, complaining of the negligence they uſed in the choice of their biſhops in *Africa*, where perſons involved in ſecular affairs were hurried to the epiſcopal chair, and others conſummate in ſtudies and the ſervice of the church over-looked, of which the governors of the country had given ſcandalous inſtances, perhaps partly true and partly falſe: for which reaſon he judged it expedient to have his letters with the governor's complaints notified to all the churches. This letter bears date the laſt year, his anſwers to the letters of the *Carthage* and *Milevis* councils, and to the five biſhops, are dated this year the 27th of *January*. The preface of his letter to the *Carthaginian* biſhops runs thus: *Innocent* to *Aurelius*, and all the holy biſhops preſent in the council of the *Carthaginian* church, my moſt beloved brothers in the Lord greeting: in the ſearch of thoſe things which become prieſts, and eſpecially a juſt and *catholic* council to treat of with all ſolicitude, you have maintained the examples of ancient tradition, and mindful of church-diſcipline, have

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have the right way ſtrengthened the vigour of your religion, no leſs now in conſulting than before in pronouncing, as having approved of referring the judgment of the cauſe in hand to us, knowing what is due to the apoſtolic ſee: for all of us who are in this ſtation deſire to follow the apoſtle, from whom the epiſcopacy itſelf and the whole authority of the name is derived. Following him, we have learned as well to condemn what is ill, as approve what is laudable: and this eſpecially, that keeping the inſtitutions of your fathers by your prieſtly office, you did not allow thoſe things to be trampled upon which they decreed not by a human but divine ſentence, that whatever was acted in diſtant and remote provinces, ſhould not have a final determination till ſuch time as it came to the knowledge of this ſee, that by that authority every juſt ſentence might be confirmed; from whence other churches may take their waters as from the original fountain, from whence other waters ſpring forth, as ſo many pure rivulets from a pure head throughout the different regions of the whole world. After this preface, the pope proceeds to eſtabliſh, in a few words, the *catholic* doctrine of grace, condemning *Pelagius*, *Celeſtius*, *&c.* ſeparating them from the church, to which the biſhops might re-admit them upon the retractation of their errors. His letter to the fathers of *Milevis* has the ſame contents. That to the five biſhops tells them, that he could not be poſitively certain, whether there were any *Pelagians* at *Rome*; nor could reſolve any thing concerning the acts ſome lay-men

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brought him, wherein it was pretended that *Pelagius* was abſolved, of which he doubted very much, and that ſo much the more, becauſe if he had been juſtified, he would not have failed to have made his judges notify it to him, or have come himſelf to be abſolved: that the book which paſſes for *Pelagius*'s contained blaſphemies againſt the grace of God, which ought to be rejected by the whole world.

3. Soon after this letter, *viz.* the 12th of *March*, the pope departed this life. SS. *Auſtin*, *Proſper* and other fathers beſtow on him the character of a perſon equal to his dignity. He was elected in the ſpirit of love and charity by univerſal ſuffrages; he was an active, judicious and learned prelate, poſſeſſed of a world of good talents, which he put out to the beſt uſe, *i. e.* for the ſervice of God, and of the Church which he enriched with precious gifts of gold and ſilver, and the more valuable preſents of excellent writings and edifying examples. He aſſiſted ſuffering innocence in the perſon of S. *Chryſoſtom*, reſtrained the inſolence of *Heretics*, quaſhed the monſters *Origeniſm*, *Priſcillianiſm* and *Pelagianiſm*, and having arrived, ſays *Pagi*, at the higheſt pitch of glory, was ſnatched from hence to heaven, leſt after that divine and immortal deed of condemning the *Pelagians*, he ſhould act any thing mortal. *Zoſimus*, a *Greek* by birth, ſucceeded him the 18th of *March*.

4. In *Sicily*, *Eaſter-day* was celebrated on the 25th of *March* by miſtake, which was found out, and the true account rectified by a miracle. There ſtood amongſt the mountains and woods

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of *Sicily* a little village called *Meltina*, that had a ſmall church very poorly built, but furniſhed with a baptiſmal font that every year, exactly at the hour of *Paſchal Baptiſm* at night, became of itſelf full of water, without any pipe, or conduit, or any water near it: and as ſoon as the baptiſms were over the water run away of itſelf as it came. But this year the 25th of *March*, after reading the leſſons, *&c.* they in vain expected the water as uſual, ſo that the *Catechumens* returned home without baptiſm. But the 22d of *April*, which was the right day for *Eaſter*, the font grew full of water as uſually. *Paſchaſinus*, Bp. of *Lylibæum*, related this miracle 26 years after it happened. *Celeſtius* hearing of *Zoſimus*'s promotion came to *Rome*; this *Hereſiarch*, after being condemned at *Carthage* in 412, turned out of *Epheſus* laſt year, and this condemned at *Rome* by pope *Innocent*, at *Antioch* and *C. P.* by *Theodotus* and *Atticus* with their council, thought of proſecuting his appeal which had now five years lain dormant, in order to which, he appeared before the pope, and preſented him a little book, containing the profeſſion of his faith, wherein he gave a tedious liſt of thoſe articles for which he was never called in queſtion, ſuch as the Trinity, Reſurrection, *&c.* but when he came to the matter in hand, he ſlurred it off in the main, only thus far he openly avowed: We confeſs that children ſhould be baptiſed for the remiſſion of their ſins, according to the rule of the univerſal church and the authority of the goſpel, becauſe our Lord has declared, that the kingdom of hea-

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ven cannot be given but to the baptiſed but by what we have ſaid of infant-baptiſm for the remiſſion of ſins, we do not intend thereby to eſtabliſh the doctrine of ſin being transfuſed by our parents; which is far from a *catholic* ſenſe: becauſe ſin is not born with man which is afterwards practiſed by man, becauſe it is not the fault of nature but of the will. —— This is the faith which we have learned in the *catholic* church, and have always held hitherto; and which we believe we may likewiſe hold for the future. But if there are any queſtions not belonging to faith, I do not pretend to decide them, as if I was the author of an opinion: but I preſent what I have drawn from the ſource of the prophets and apoſtles, to be approved by your apoſtolate; that if as a man I ſhould fall into any error out of ignorance, I may be corrected by your determination.

5. *Zoſimus* was then taken up with affairs of greater importance; however, not to keep the biſhops of *Africa* in ſuſpenſe, he fixed the day and place for judging *Celeſtius*; the latter was S. *Clement*'s church, which the pope appointed, that he might be moved by the martyr's example to proceed with a more fervent ſpirit of religion in this matter. There were ſeveral biſhops of different countries preſent, beſides the *Roman* clergy, ſome of whom ſeemed to enter into *Celeſtius*'s opinions, and the pope himſelf gave broad ſigns, that he looked upon this profeſſion of faith as a *catholic* one. *Celeſtius* maintained this opinion in favour of himſelf, by frequently declaring by word of mouth the ſincerity

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cerity of his intentions, that he condemned all that had been objected againſt him, according to the judgment of pope *Innocent*, promiſing to condemn whatever the holy ſee ſhould condemn. Being aſked about *Heros* and *Lazarus*'s letters againſt him, he replied, that he had only juſt ſlightly ſeen *Lazarus*, and that *Heros* had done him ſatisfaction for the ill opinion he had entertained of him. Theſe anſwers, as ſpecious as they were, did not determine the pope to reſtore him immediately to communion, but in his letters to the *African* biſhops he prefixed the ſpace of two months for thoſe who accuſed him to appear, *&c.* and invalidated the teſtimonies of *Heros* and *Lazarus*, as perſons convicted of many wrong proceedings.

6. After he had diſpatched this letter, he received from *Praylus* Bp. of *Jeruſalem* a recommendatory one for *Pelagius*, who at the ſame time ſent a letter of confeſſion of faith directed to pope *Innocent*, whom he thought ſtill alive. In his letter he ſays, that his adverſaries traduced him in two points; (1.) of denying infant-baptiſm, and promiſing the kingdom of heaven without it; and (2.) of putting ſuch truſt in free-will, as to deny the neceſſity of grace: that as to the firſt point, it was an unheard of piece of blaſphemy, directly oppoſite to the ſcripture, *John* 3. *v.* 5. Who is there, ſays he, ſo impious as to deny any child the common redemption of mankind, and hinder him from being born to a certain perpetual life, who is only born to an uncertain one: as to the ſecond point, continues he, we have an

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entire free-will of ſinning, or not ſinning, which in all good works is conſtantly helped by the divine aſſiſtance this free-will we hold to reſide in all perſons in general, in *Chriſtians*, *Jews* and *Gentiles:* and in all of them equally by nature, but in *Chriſtians* alone it is aſſiſted by divine grace.—— His confeſſion of faith conſiſted of two articles leſs than *Celeſtius*'s, for he omitted the 18th and 19th, where the other denied original ſin; but the firſt 17 and the laſt 10 are word for word the ſame in both of them, *Pelagius* concludes with theſe words. This is the faith, moſt bleſſed father, which we have learned in the church, and which we always have held and do now hold, in which if any thing is put down leſs properly, or without due circumſpection, we deſire it may be mended by you, who hold the ſee and faith of *Peter:* but if this our confeſſion is approved by the judgment of your apoſtolate, then he that ſhall think of calumniating me will prove himſelf ignorant, malevolous, or no *Catholic*, but never me to be an *heretic.* Theſe writings, expreſſing divine grace and an entire ſubmiſſion to the church, dazzled not only the pope's aſſiſtants but himſelf; they wept for joy to hear the purity of his faith, and were ſtruck with admiration, to think one of his character ſhould be ſo foully aſperſed. This increaſed the pope's indignation againſt *Heros* and *Lazarus*; and *Patroclus* of *Arles*, *Heros*'s competitor, and *Celeſtius*, probably adding fuel to the fire, he writ a ſecond letter to *Aurelius*, *&c.* in ſtronger terms than the firſt, where after a ſhort account of what

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what I have already mentioned in this number, he thus proceeds.

7. I obſerve too, that this *Pelagius* is defamed by *Heros* and *Lazarus*'s letters. But is it poſſible, my dear brethren, that you have not at leaſt heard by common fame, what ſtorms and whirl-winds there have been in the church? that you are ignorant of their lives and condemnation? But tho' the apoſtolic ſee has ſeparated them from all communion by a particular ſentence, yet take a ſlight account of them from this letter. *Lazarus* has of a long time made a cuſtom of accuſing innocence; and in ſeveral councils has been found a calumniator againſt our holy brother *Bricius* Bp. of *Tours*, and as ſuch was condemned by *Proculus* of *Marſeilles* in the council of *Turin*. Yet this ſame *Proculus* ſeveral years after ordained him Bp. of *Aix*, and when the afflicted city oppoſed themſelves, he ruſhed into the epiſcopal ſee almoſt ſullied with the blood of the innocent; and maintained a ſhadow of prieſthood whilſt the image of empire remained in the tyrant his protector, after whoſe death he left his ſee and condemned himſelf by his own ceſſion. Things of the like nature are verified in *Heros*, the ſame tyrant patron of his murders, the ſame impriſonment of the prieſts who reſiſted him, the ſame conſternation of all the city, and the ſame repentance which made him renounce his biſhoprick. It would be ſtrange, if theſe two, who have attempted ſuch things againſt their brothers and biſhops, and raiſed ſuch tempeſts in the church, ſhould not by falſe letters ſtrike at a lay-

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lay-man aiming at virtue by a long ſervice of God. It does not become epiſcopal authority, and your prudence in particular, to depend upon the writings of idle tale-bearers. He continues *Pelagius* and *Celeſtius*'s defence from *Heros*, *Lazarus*, *James* and *Timaſius*'s, not abetting their accuſations by confronting their adverſaries at *Rome*.

8. Before we proceed further, perhaps it will be thought neceſſary to illuſtrate and explain ſome paſſages of the laſt four numbers, concerning *Zoſimus*, *Celeſtius* and *Pelagius*. We ſhall begin with the former, whoſe conduct here ſeems liable to exceptions upon many accounts; and firſt, for judging the cauſe over again of two fraudulent deceitful perſons, who had been condemned in five provinces, *Carthage*, *Antioch*, *C. P. Numidia*, and at *Rome* by his predeceſſor of bleſſed memory: ſecondly, for not only hearing, but favouring them, notwithſtanding that *Celeſtius*'s writings openly denied original ſin; thirdly, for taxing with levity the holieſt biſhops of the church, *Aurelius*, *Auſtin*, *Alypius*, *&c.* and fourthly, for branding thoſe holy biſhops *Heros* and *Lazarus* with the epithets of turbulent, detracting, *&c.* —— As to the firſt part, I think no body can juſtly blame the mildneſs of his proceedings: it was at all times eſteemed lawful for the biſhops of *Rome* to repeal the acts at leaſt of provincial and national councils; and tho' his predeceſſor had confirmed them by condemning theſe two enemies of grace, it was ſtill with this clauſe (as he declares in his letter to the biſhops of the *Milevis* council) that upon their retracting and condemning their

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their errors they ſhould be admitted: ſo that conſidering the appearance of their preſent good diſpoſitions, and the commendatory letter of the Bp. of *Jeruſalem*, *&c.* he could not well refuſe them a hearing.—— As to the ſecond, S. *Auſtin* ſays, that *Celeſtius* put down his error of original ſin as a doubtful point, which he declared he ſubmitted to the judgment of the apoſtolic ſee to ratify or alter; on which account the pope willing to ſet right by gentle methods a perſon of ſo ſharp a wit, had regard not to the falſe opinion which he declared he was willing to retract, but to the apparent humble diſpoſition of his mind. This diſpoſition alſo appeared in *Pelagius*'s confeſſion, wherein was no manifeſt error, nor any expreſſion that could not bear a *catholic* ſenſe. The ſame perhaps may be ſaid of *Celeſtius*; but this being what no one has hitherto taken notice of, I ſhall lay no great ſtreſs upon a conjecture drawn only from the following remarks: firſt, *Celeſtius* (ſee *n.* 4.) only in terms denied ſin to be born with man which is afterwards practiſed by man, which in rigour of expreſſion imports no more, than that actual ſin was not born with us, or that evil was not ſo rooted in our nature that it exerted itſelf independent of free-will, as the *Manichees* pretended: ſecondly, his confeſſion expreſſed the obligation of baptiſing children for the remiſſion of their ſins, which muſt be underſtood of their original ones: thirdly, it was the practice of the *Pelagians* to uſe ambiguous terms, which might look two ways at once, ſo that it is highly probable that *Celeſtius* framed this article

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article so as to make the pope on one side believe he held original sin which he confirmed by explicating his own meaning; and on the other side persuade those he had perverted, or went about to pervert, that he had in this confession denied original sin, and had the pope's approbation for it. In which *Pelagius* copied after him, for in his confession, *n.* 6. where he asserts unbaptised children are born to an uncertain life, he told those that asked him concerning their state after death: I know where they do not go, but do not know where they do go. As for *Heros* and *Lazarus*, their characters were very doubtful; it is probable the pope gave his from the informations of *Patroclus* a wicked ambitious prelate of *Arles*, who forged a great part of their history, and heightened the circumstances that might tend to their disadvantage; that the *African* fathers finding them zealous champions in the cause of God, might overlook some of their faults; by them they are stiled holy bishops, and S. *Prosper* in his *chronicle*, at the year 412, calls *Heros* a disciple of S. *Martin*, a holy person driven out of the city by the people, tho' innocent and not obnoxious to any accusation. As much as I can gather from both parties, the matter stands thus.

9. They seem to be both of them foreigners to *Gaul*, tho' a long time educated there under S. *Martin*, as is evident in regard of *Heros*, and likely in respect of *Lazarus*. The last of these accused S. *Brice* Bp. of *Tours* in the council of *Turin*, who at that time led a life very liable to exceptions; but whether the accusation was in a matter

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a matter of ſmall importance, or not ſufficiently proved, *Proculus* Bp. of *Marſeilles*, who preſided with the other biſhops, did not judge it neceſſary to depoſe S. *Brice*. Some years after the ſee of *Aix* being vacant, *Proculus* conſtituted *Lazarus* the Bp. there; he met with a party that oppoſed him, but they who were for him carried it, and perhaps with ſome bloodſhed in the ſcuffle, backed by the authority of *Conſtantine*, at firſt an uſurper, but afterwards acknowledged by *Honorius* for a lawful prince. *Heros* too was put in poſſeſſion of the biſhoprick of *Arles*, not without ſome oppoſition. Thus they continued till 411 (or 412) when *Conſtantius* taking *Arles*, removed all perſons, that ſhewed the leaſt friendſhip to *Conſtantine*; and *Heros* having, out of a motive of compaſſion, ordained him prieſt, he fell under *Conſtantius*'s diſpleaſure, who hunted him from *Arles*, and procured his friend *Patroclus* to be made biſhop in his place. *Lazarus* was involved in the ſame misfortune. This is the beſt account I can give of them.

10. Their adverſary *Patroclus* was not only in *Conſtantius* the emperor's brother-in-law's good graces, but had alſo prepoſſeſſed the pope ſo far in his favour, as to order that all the *Gallic* biſhops that travelled to *Rome*, or elſewhere out of *Gaul*, ſhould take with them *formed letters* from *Patroclus* the Bp. of *Arles*, or not be received; he declared him the metropolitan of the provinces of *Vienna*, and the firſt and ſecond *Narbon*, as well for ordaining biſhops as for deciding cauſes, unleſs, ſays the pope, the importance

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importance of them demands our cognizance of it. He grounded all these privileges of the church of *Arles* on the mission of S. *Trophimus*, who was sent thither by the holy see for the first bishop, and was the first source of the faith in *Gaul*. Some time after this, *Ursus* and *Tuentius* being ordained without the participation of *Patroclus*, *Zosimus* writ a circular letter to the bishops of *Africa*, *Gaul* and *Spain*, relating this and other faults in their ordination and lives, declaring them deprived of all ecclesiastic dignity and communion. Notwithstanding these grants to the church of *Arles*, *Proculus* Bp. of *Marseilles* ordained the bishops of the second province of *Narbon*, *Hilary* Bp. of *Narbon* ordained those of the first province of *Narbon*, and *Simplicius* of *Vienna*, those of the province of *Vienna*. The pope declared all these ordinations irregular, adjudging the right of ordaining in these three provinces to the see of *Arles*, founded by S. *Trophimus*. Whether *Hilary* and *Simplicius* submitted to this determination is uncertain; but as for *Proculus* he went on maintaining, as he thought, the prerogatives of his church.

11. S. *Austin* understanding, that in S. *Paulinus* of *Nola*'s diocese there were abundance of *Pelagians*, who refined so far upon their master, as to allow children in the womb the use of free-will, he writ to this holy bishop the method of confuting them. This charity was very necessary in regard of S. *Paulinus*, who set out too late in his theological studies to make a sufficient progress; besides this, he let him into *Pelagius*'s

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lagius's character, whom the ſaint loved as a ſervant of God, little ſuſpecting him guilty of ſuch pernicious doctrine. The *Pelagians* of *Nola* thought they ſufficiently proved the free-will of infants in the womb, from S. *John Baptiſt*'s leaping there at our Saviour's approach. Which chimerical notion S. *Auſtin* refuted in a letter to a man of quality, called *Dardanus*. About the ſame time he and *Alypius* writ to *Juliana*, to give her warning of the errors againſt grace contained in a letter to her daughter *Demetrias*, and to deſire her to let him know who was the author of it, tho' he did not doubt but it was *Pelagius*. Another letter of his was to *Boniface* count of *Africa*, who deſired to know the difference between *Arianiſm* and *Donatiſm*, in performing of which, he took occaſion to expoſe the madneſs of great numbers of the *Donatiſt* ſect, who not only made away with themſelves in times of the ſeverer perſecutions of the *Heathens*, and the milder ones at preſent, but often out of a frolick, or a caprice of vanity, without any provocation at all. This *Boniface* making afterwards ſo conſiderable a figure in our hiſtory, I ſhall in ſhort ſay ſomething of him.

12. He was a perſon extremely well verſed in military knowledge, one of the greateſt ſoldiers of his age, whom *Procopius* calls the laſt of the *Romans*. He had ſuch conduct, courage, and ſucceſs in his expeditions, that with a handful of men he had made head againſt the numerous troops of the *Goths* in *Gaul*, and vanquiſhed the *Barbarians* in *Africa*. He was devoid of avarice

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avarice and other qualities that often poiſon the minds of perſons in power, was a ſtrict obſerver of juſtice, and poſſeſſed the military virtues in ſuch a degree, as to be formidable as well to the enemies of God as the enemies of the empire. S. *Auſtin*'s converſation influenced him with a deſire of quitting the world; but he and *Alypius*, conſidering how neceſſary he was for the church and ſtate, diſſuaded him from a monaſtic life, and preſcribed him rules of living chaſtly in the world now his wife was dead, and of being at once a *Roman* and a *Chriſtian* Hero. He did not anſwer to theſe holy biſhops hopes; for ſome years hence he loſt himſelf by incontinence, gave a deadly blow to the *Roman* empire, and was excommunicated by S. *Auſtin*. This ſaint, beſides the labours of this year already mentioned, explicated the goſpel and epiſtle of S. *John*, and preached ſeveral ſermons againſt the *Pelagians*.

13. It was by his perſuaſions, that *Oroſius* compoſed his hiſtory of the world from the creation down to the preſent year, to take off the ſcandalous reflection the *Heathens* had caſt upon the *Chriſtian* religion, as if it was the ſource and occaſion of all the public calamities that had happened ever ſince; and this he did effectually, by deſcribing the plagues, wars, famines, earthquakes, tragical events, *&c.* that were more frequent and dreadful before the coming of our Saviour than after. He began his work laſt year and finiſhed it this: it is divided into ſeven books, in a conciſe clear ſtile, much praiſed by S. *Auſtin* and pope *Gelaſius*, and were it not for

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for chronological faults, would be a very valuable performance. S. *Auſtin* at the ſame time writ a leſs extenſive hiſtory, which only compriſed the actions of *Pelagius.*

14. The *African* biſhops having received *Zoſimus*'s letter in favour of *Celeſtius*, as many met together as they well could in a council at *Carthage*, where *Aurelius* preſided, and deſired the pope to leave things in *ſtatu quo* till ſuch time as he was fully informed of all that concern. And in the month of *November* they met there to the number of 214, ſending a ſecond letter to the pope declaring the reſult of their council was, that pope *Innocent*'s condemnation of *Pelagius* and *Celeſtius* ſhould ſubſiſt, till ſuch time as they clearly acknowledged that the grace of God aſſiſts us, not only in our knowledge, but in our performance of juſtice, inſomuch that without it, we can neither have, think, ſay nor do any thing appertaining to true piety, *&c.* that they ſent him a detail of *Pelagius* and *Celeſtius*'s ſhufflings and chicanes, by which he might ſee, that he was too haſty in believing *Celeſtius. Marcellinus* ſubdeacon of *Carthage*, who was the bearer of this letter, took another from *Paulinus* the deacon, who had accuſed *Celeſtius* in 412. He was cited by the pope the 2d of *November*, to appear at *Rome* and anſwer to *Celeſtius*'s appeal; but *Paulinus* anſwered, that *Celeſtius* had now theſe five years dropped his appeal; that this was no longer now his particular affair, but that of the whole church, and that *Celeſtius* was ſufficiently convicted,

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ſince he refuſed, tho' preſſed by the pope to it, to condemn the articles he had objected againſt him in 412.

Of CHRIST 418. *Of* HONORIUS 24, *and* THEODOSIUS II. 11. *Of* ZOSIMUS 2.

1. ZOSIMUS the 21ſt of *March* writ the following anſwer. Altho' the tradition of the fathers has given ſuch authority to the apoſtolic ſee, that no one preſumes to call its determination in queſtion . . . for canonical antiquity by univerſal conſent, and by the expreſs promiſe of *Chriſt* our God, conferred on this apoſtle (*Peter*) the power of binding and looſning the ſentences of others, and conferred the ſame power on thoſe who inherit his ſee . . . tho' ſuch is our authority, that no one can diſpute or reform our ſentence: yet we have acted nothing without communicating it to you; — but your letter is penned . . . as if we had given an entire credit to every word *Celeſtius* ſaid: but thoſe things which require a long examin are never haſtily diſcuſſed, nor any ſentence pronounced without mature deliberation, that is to be judged in the higheſt tribunal; therefore let your fraternity know, we have left all things in the ſame ſtate as when we writ.

2. At length the pope reſolved to examine *Celeſtius*'s caſe to the bottom, who could never yet be brought to condemn the articles objected againſt him by *Paulinus*. For this end a numerous council was called at *Rome*, where *Celeſtius* was ſummoned to appear; but the hereſiarch

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ſiarch not to ſtand the trial ſlipped out of town. *Pelagius*'s *commentaries* on S. *Paul* were read there, and every point being examined concerning him and *Celeſtius*, they were both ſolemnly condemned, with their doctrine maintaining a place of reſt diſtinct from the kingdom of heaven for unbaptiſed children. The pope writ a circular letter of this condemnation to all the biſhops of *Africa*, *Egypt*, the *Eaſt*, *Jeruſalem*, *C. P.* and, in a word, to all the churches in the world, who ſubſcribed to it according to the pope's order. This epiſtle is now loſt, except two fragments, one of which S. *Auſtin* mentions in his letter to *Optatus*, and the other is preſerved by S. *Proſper* in theſe words: there is no time in which we do not ſtand in need of God's aſſiſtance, in all our actions, thoughts and motions; we muſt expect all from his aſſiſting hand, and not from the force of nature. This council was held the 15th of *April*, to which the *Roman* clergy ſubſcribed, and *Sixtus* the prieſt in particular ſignaliſed himſelf before a multitude of people, in pronouncing anathema to theſe hereſies, to ſilence the falſe fame the *Pelagians* had ſpread abroad, that he was united with them in friendſhip and faith. This *Sixtus* was made pope 14 years afterwards. The biſhops throughout the whole world, as I have ſaid already, ſubſcribed to their condemnation, except 18, the chief of whom was *Julian* of *Eclana*.

3. He was ſon to *Memorius* Bp. of *Capua*, a prelate of great piety, and an intimate friend of S. *Auſtin*'s. His mother was a virtuous lady,

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called *Juliana*. From such parents *Julian* sprung; he was born in *Apulia*, baptised in his infancy, ordained lector, and, being very young, married a lady of quality called *Ia*, for whom and the bridegroom his relation, S. *Paulinus* of *Nola* composed an *epithalamium*. It is thought his wife died not long after, for in 408 or 409 he was made deacon: and pope *Innocent* created him bishop of *Eclana*, now called *Friento* 16 miles S. E. of *Benevento*. He was instructed in his heresy by *Pelagius* himself at *Rome*, without declaring himself during pope *Innocent*'s life; but now, refusing to subscribe, made a profession of faith much like *Celestius*'s, brought against the pope his own arguments against the *African* bishops, and talked of appealing to a general council. *Zosimus* upon this condemned *Julian* and his accomplices; this made him write to the pope another letter wherein he seemingly condemned some of *Celestius*'s errors, which he afterwards obstinately maintained. Before this letter came to the pope, it was spread about all *Italy*, and magnified by the *Pelagians* as a noble performance. *Honorius* the emperor seconded the pope, putting out against their heresy an edict of *April* the 30th, which ordered, that *Pelagius* and *Celestius* should be driven out of *Rome*, (*i. e.* if they were there) that their followers should be denounced to the magistrates, and the guilty sent into banishment.

4. Meantime above 200 *African* bishops were met in a council at *Carthage* the first of *May*, condemned *Pelagianism* in nine articles, or eight

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at leaſt, regulated the manner of dividing dioceſes betwixt ancient *catholic* biſhops, and thoſe newly converted from *Donatiſm*, permitted virgins under 25 years of age in certain caſes to receive the ſacred veil, and forbid prieſts appeals beyond ſea, which laſt part occaſioned many diſputes, as ſhall be ſhewn in its proper place. S. *Auſtin*, whom S. *Proſper* calls the ſoul of this council, or theſe councils, was at *Carthage*, when he received a letter out of *Paleſtine* from *Pinian*, *Melania* and *Albina*, the contents of which were, that upon their preſſing *Pelagius* to renounce his errors, he ſaid in their preſence: anathema to him, who thinks or ſays, that the grace of God, by which *Chriſt* came into the world to ſave ſinners, is not neceſſary not only every hour and every minute, but alſo in all our actions...or that children do not receive baptiſm for the remiſſion of their ſins, &c. at which confeſſion they were overjoyed, but for greater ſecurity ſent him this account to have his judgment upon it; and the ſaint, tho' he had more buſineſs upon his hands than ordinary, yet finding the meſſenger in haſte to return, he would not let him go without an anſwer.

5. This anſwer made up two books: the firſt was *of the grace of J. C.* and the ſecond *of original ſin.* In the firſt he ſhews, that *Pelagius* held a damnable doctrine under ambiguous terms; which plainly appears in ſome of his writings, where he owns our power of doing, ſaying or thinking any good comes from God, but that our good thoughts, words or actions from ourſelves; ſo that by grace he means that

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natural power conferred upon us in the creation, and ſometimes the inſtructions of the law and divine revelations, by which we are taught to look beyond the preſent ſatisfactions of this life, and diſcover the artifices of our grand enemy the devil: that *Pelagius* added beſides, that grace, even the firſt grace was given in regard of our merits, that our own will begins the work of ſalvation, and that grace only perfects and accompliſhes what is already begun: and again, that this grace is not abſolutely neceſſary, but only convenient to do good the more eaſily. All theſe paſſages the ſaint extracted from *Pelagius*'s works, from which it is plain, the hereſiarch never owned the neceſſity of a ſupernatural grace in regard of the acts of the will: and becauſe he had turned ſome of S. *Ambroſe*'s expreſſions to his advantage, S. *Auſtin* brought ſeveral formal paſſages from this great doctor of the church, that maintained very forcibly the neceſſity of divine grace. —— In his ſecond book *of original ſin*, he ſhews that *Pelagius* had clearly enough, tho' not ſo openly as *Celeſtius*, denied original ſin in his book *of free-will*; that this was not a bare queſtion of curioſity, as the enemies to grace would fain have the world to believe, but ſuch an important point of faith, that on it depended the affirmation or denial of *Chriſt*'s being the Mediator of all mankind; for if any one is ſaved independently of his grace, then he cannot be his Mediator.

6. Some time after this, S. *Auſtin* was obliged to take a journey to *Mauritania* concerning ſome affairs of the church, with which he and ſome

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ſome other biſhops were commiſſioned from the pope. Being at *Ceſarea*, the capital city of the province (now *Algier*, according to *Tillemont*, and *Tenez*, according to *Fleury*) he heard that *Emeritus* the *Donatiſt* biſhop of the place, who had been ſuch a forward ſpokeſman for his party in the famous conference, was juſt arrived. The *catholic* biſhops went to meet him, and, they ſaluting one another, S. *Auſtin* told him, it was not civil to leave him in the ſtreet, and invited him into the church. His accepting this offer without any difficulty, gave the *Catholics* hopes that he would embrace their communion. S. *Auſtin* preached a ſermon upon the unity of the church, renewed the promiſes made of receiving the *Donatiſts* for biſhops, and particularly of *Deuterius* of *Ceſarea*'s readineſs to comply. Two days after another conference was held, and S. *Auſtin* would fain have had him ſpeak what he had to ſay againſt the acts of the famous conference, or give his reaſons for not acquieſcing; but *Emeritus* reſolved not to anſwer to this point, notwithſtanding the perſuaſions of his own relations. At that time S. *Auſtin* broke an ill cuſtom of immemorial preſcription there. This was an anniverſary ſkirmiſh, wherein the neareſt friends and relations, as well as others, divided themſelves into two parties, beat, wounded, and often killed one another. S. *Auſtin* declaimed againſt this cuſtom with all the force of his eloquence, and perceiving his auditory wonderfully taken with his diſcourſe, he purſued his point ſo far, till he drew tears from them all, and

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gained upon them to abolish this abuse entirely, into which we do not find that they ever relapsed.

7. He was still at *Cesarea*, when a Bp. called *Muressius* and a monk named *Renatus* shewed him some letters of the Bp. *Optatus* concerning the origin of the soul, and desired his sentiment upon this subject. The saint therefore writ to *Optatus*, owning that he never durst undertake to solve this difficult question; that he had writ to S. *Jerom*, who likewise declined so hard a task; but whatever he held about that, he must be sure to hold it so, as to allow of original sin against the *Pelagians* who were now condemned by the whole world, as appears by the acts of condemnation, which he then sent him. Returning to *Hippo*, he answered a lay-man called *Mercator*, who out of his zeal had writ against the *Pelagians* a book, which he desired S. *Austin* to examine. In the end of this answer he touches upon a curious question proposed by *Mercator*, whether all persons should die and rise again for the universal judgment, or that some should be found alive then and judged, each opinion being grounded upon the different texts 1 *Thessal.* 4. *v.* 7 *and* 15, and 1 *Cor.* 15. *v.* 36 *and* 51; but waved giving his determinate opinion of it, desiring *Mercator*, that if he could think, read, or hear any satisfactory solution he would send it him. He writ to *Celestine*, afterwards pope, a letter of friendship, and two to *Sixtus*, afterwards pope. The first was a short congratulatory to him for resisting so vigorously the *Pelagians*; the second was a very

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ry long one, wherein he desires him to instruct those that are startled at any of their objections; explicates the harmony between grace and free-will; shews that our merits proceed from grace, and that when God crowns them he crowns his own gifts; exposes the absurdity of the *Pelagians* answers, (who, allowing infant-baptism for the remission of sins, pretend these sins remitted are not the childrens sins, but the sins of some of the faithful in the church) by the practice of the church in exorcising and blowing out the devil from these children: which action would no doubt be an imposture, if the children were not under the dominion of the devil.

8. His next work was his first book *of marriage and concupiscence*, inscribed to count *Valerius*. This nobleman was a pattern of conjugal virtues, and one who, by reason of his ardent desire of perfecting his mind, stole many hours from sleep to read the works of great men, and of S. *Austin* in particular. He was very zealous too for the *catholic* faith, and by his persuasions prevented the emperor from granting the *Pelagians* a revision of their cause. They thought however to alienate his affections from S. *Austin*, by giving out, that in sustaining original sin he condemned marriage. *Valerius* did not lie open to their attacks, he was armed against their weak efforts, and writ three letters to S. *Austin*, which occasioned this book: wherein S. *Austin* shews, that the lawfulness of marriage does not interfere with the doctrine of original sin, from whence concupiscence takes its rise, which, tho' no sin in itself, inclines our appetites

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tites that way, that the inſtitution and ſtate of marriage were calculated for the good of ſeveral perſons; and lays down rules concerning the duties and obligations thereunto appertaining. He writ to Bp. *Aſellicus*, who deſired him to refute one *Aptius*, a ſtickler for reviving *Judaiſm* and blending the ceremonies of the law with the light of the goſpel; which he did, and over and above made it appear, that the *Pelagians* did by inference *judaiſe* in ſome doctrinal points. At the ſame time at the requeſt of a friend he penned a learned diſcourſe againſt the *Arians*.

9. S. *Jerom* was ſo touched with the ſervice this holy biſhop had done the church, eſpecially in engaging the *Pelagians*, that he writ to him: tho' I always honored your virtue, and loved *J. C.* inhabiting in your heart, yet now, if poſſible, is added a new plenitude of love to our former . . . inſomuch that we cannot paſs an hour without mentioning your name. . . . Maintain therefore diligently the reputation you have deſervedly acquired throughout the whole world. The *Catholics* reſpect and admire you as the reſtorer of the ancient faith, and what is ſtill more glorious for you, the heretics deteſt you, *&c.* S. *Jerom* was no leſs the object of their hatred, and tho' they had miſſed their ſtroke in actually killing him, they wiſhed him dead. *Pelagius* was now turned out of *Paleſtine*, *C. P.* and *Antioch*, nor have we after this any further news of him: but ſtill *Anianus* his ſecretary, who had certainly the art of ranging his own and others thoughts into an harmonious order, and ſetting them off with a beautiful colouring,

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louring, published a book against S. *Jerom*, furbishing up his master's sentiments with neat expressions, but such as made his blasphemy appear more barefaced than hitherto it had done. This *Anianus* was a deacon of *Celené* in *Campania*, where he probably writ his book, for it came to S. *Austin*'s hands before it came to S. *Jerom*'s. He likewise translated 15 *homilies* of S. *Chrysostom*, which he now and then wrests to a *Pelagian* sense. S. *Cyril* of *Alexandria* (as well as the other *eastern* bishops) refused the *Pelagians* protection, and this year, being convinced of S. *Chrysostom*'s innocence, placed his name in the *diptyes*, from which time the pope gave him communicatory letters.

10. *Severus Sulpicius*, whom we have just mentioned, *vol.* 3. *p.* 271. gave in too much to the *Pelagian* scheme, and talked in its defence; but, finding his error, he repented and condemned himself to perpetual silence in the monastery of *Marmoutier*, where he ended his days. He was born about 353 at *Agen* in *Aquitain* of an illustrious opulent family, and applied himself early to the bar, which was then the common road to preferment. He married a lady of a consular family, who soon left him a young widower with a large accession of wealth, at which time he went a great length in the pleasures of flesh and blood, from which God was pleased to deliver him about the year 392. Then he renounced the *chair of pestilence*, *i. e.* probably the office of magistrate, and offered up all that he prized most dear at the foot of the cross. His father, who was engaged in the business and hurry

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hurry of the world, was offended at his ſon's retirement, and diſinherited him; but his wife's fortune was more than ſufficient to maintain him according to his deſire. He propoſed once to retire with his dear friend and companion in the world S. *Paulinus* of *Nola*, but not venturing upon ſo rigorous a ſtate of life, he withdrew into a private receſs with his ſervants; whom he treated with that affability, humility and edification, that they ſeemed ſo many religious, and his houſe a monaſtery and refuge for the poor, who always found there a kind reception, whilſt he only allowed himſelf a little corner of it. S. *Paulinus* admiring this deportment, ſaid, I look upon you as one *free among the dead*, ſince you cannot but allow, that it demands greater ſtrength to poſſeſs goods without adhering to them, than it is to quite rid one hands of them, to contemn what one has, than not to have what we ought to contemn.

11. *Sulpicius* anſwered *Paulinus*'s letters, and theſe two friends maintained a conſtant correſpondence. They were both perſecuted by ill tongues; as to *Paulinus*, we have mentioned it already, and *Sulpicius* brought his upon him by reprehending ſome notorious abuſes and by praiſing S. *Martin*, whoſe rigorous life was a ſatire upon the diſſolute ones of ſome ſoft pampered prelates. He had a long time a ſtrong deſire of viſiting this wondrous man, and had at laſt the happineſs to hear him diſcourſe of things divine, to feed at the ſame table, to enter into his heart and learn ſome of the circumſtances of his life, tho' the greateſt part he had from his diſciples,

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diſciples, and was himſelf eye-witneſs of many; from hence he furniſhed himſelf with materials for S. *Martin*'s life, which he writ ſome time before this holy biſhop's death; and afterwards ſome letters upon his death. *Sulpicius* being made prieſt, beſides others works of piety, built ſeveral churches, for which *Paulinus* ſent him 27 different inſcriptions in verſe to take his choice. There was one of them which his modeſty no doubt would not ſuffer him to make uſe of, which begins thus:

Sulpicius' *virtues rais'd this ſacred dome,*
Such lofty works even humble ſaints become:
But hands divine have fram'd the builder's breaſt,
The vital temple where God ſtands expreſs'd.

His next works were a ſhort compendious hiſtory of the *Jews* and the Church from the creation down to the year 400; three dialogues betwixt *Gallus* and *Poſthumian*, his letters to *Paulinus*, his ſiſter *Claudia*, *&c.* The ſtile of his hiſtory is at once ſhort and clear, the terms pure and the ſtile eaſy: but in that part which concerns the church, he paſſes ſome principal facts over very ſlightly, gives into the ſentiments of the *Millenaries*, takes *Nero* for *Anti-chriſt*, and *the ſons of men* ſpoke of *Gen.* 6. *v.* 2. for angels. But his firſt dialogue is worked up with much art and exactneſs. *Sulpicius* died probably about 2 years hence.

12. This year S. *Amator* Bp. of *Auxerre* died. Having a revelation that *Germanus* was to ſucceed

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ſucceed him, he aſked leave of *Julius* the prefect of *Gaul* to *tonſure* him, as my author expreſſes it. This *Germanus* was born at *Auxerre* in 380. His parents were *Ruſticus* and *Germanilla* of the flower of the nobility; who gave him an education ſuitable to his birth. After having paſſed his ſchools in *Gaul*, he went to *Rome* to ſtudy the law, and was advocate at the prefect of the *Pretorium*'s tribunal. Then he married one equal to himſelf called *Euſtachia*, and was made duke, *i. e.* had a command of ſome troops in his own country. As hunting was his favorite diverſion, he uſed to hang up the heads of the beaſts he killed upon a pear-tree in the middle of the city. S. *Amator* often reprehended him for this action as a relick of *Pagan* ſuperſtition, and at laſt taking advantage of *Germanus*'s abſence, cut the tree down: at which *Germanus* highly provoked threatened the biſhop with death. But he, finding his end drawing near, called the people together, told them he was going to depart this life, and deſired they would chuſe a ſucceſſor; to which when no body anſwered, he ordered them all to quit their arms, and ſhut up the church doors; then ſurrounding *Germanus* with his clergy and nobility, he cut off his hair, pulled off his ſecular cloaths, gave him another habit and ordained him deacon, foretelling that he was to be his ſucceſſor. S. *Amator* ſoon after died the firſt of *May*, and at his funerals the water that had waſhed his body cured a man of the palſy. A month after *Germanus* was elected biſhop by univerſal conſent, and obliged notwithſtanding

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withſtanding his extreme reluctance to acquieſce.

13. Immediately upon this he became another man; he treated his wife no otherwiſe than as his ſiſter, diſtributed his goods to the poor, and from the day of his ordination to his death, which was about 30 years, he never taſted wheat-bread, lentils, vinegar, oil, ſalt or wine; only on *Chriſtmaſs* and *Eaſter-day* he daſhed his water with ſome few drops of it. He did not eat till night, and then only barley-bread mingled with aſhes, and that often but once a week. His under-dreſs was a hair-cloath; his bed an heap of aſhes incloſed with boards, on which a coarſe hair-cloth was ſpread: he performed the duties of hoſpitality to every one, faſting himſelf and waſhing his gueſts feet with his own hands; built a monaſtery on the other ſide the river *Yone* in honour of SS. *Coſmas* and *Damian* to which he uſed to retire, diſcovered the ſepulchres of many martyrs, for whom he built other churches and monaſteries with good foundations, endowing them with above 30 ample territories or manours.

14. *Oroſius* ſet out from *Africa* for *Spain*, but being apprehenſive of the *Goths* ſtopped ſome time at *Magona* (now *Port-Mahon*) in *Minorca*, and in the church there depoſited S. *Stephen*'s relicks. At their arrival the *Chriſtians* were excited with an extraordinary zeal, and every place rung with the diſputes betwixt them and the *Jews*, who were in a great number there. A day was fixed for a ſolemn conference, the *Chriſtians* prepared themſelves with arguments,

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ments, and the *Jews* over and above with darts and ſtones, having great confidence in one *Theodoſius* the richeſt man of the town who had the dignity of patriarch amongſt them, and one *Theodorus*, whom they ſent for from *Majorca*. The *Chriſtians* ſent too for their biſhop *Severus*, who was then at *Citadella* the metropolis of the iſland, 30 miles N. W. from *Port-Mahon*; who aſked the *Jews*, why they had prepared darts, ſtones, &c. againſt the *Chriſtians*, as if they thirſted as much after their blood as the *Chriſtians* after the *Jews* ſalvation. The *Jews* denying the fact upon oath, both parties agreed to go to the ſynagogue together, ſinging one pſalm all the way: but the *Jewiſh* women from the tops of the houſes pelted the *Chriſtians* with large ſtones, at which in a fury they ran to the ſynagogue and burned it with all its ornaments, except the plate and the holy books. Theſe they kept from being prophaned, and the plate they gave back to the *Jews*, returning to the church and praying for their converſion, which that day had effect upon one *Ruben*, who then profeſſed *Chriſtianity* and liſted a *Catechumen*.

15. Three days after there was another meeting, in which the *Jews* had their famous *Theodorus*, who by the ſharpneſs of his wit took off the edge from the *Chriſtians* objections; but as he was making ſome reply, the *Chriſtians* cried out, *Theodorus* believe in *J. C.* which the *Jews* taking to be, *Theodorus* believes in *J. C.* ran away in great confuſion, aſhamed to ſee their champion overcome; and he on the other ſide thinking himſelf abandoned by his party, and remembering

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remembering a dream that intimated what he ſhould be, he became a *Chriſtian*, and after his example 450 other *Jews* in leſs than eight days time. *Severus* the biſhop in a letter to all the biſhops of the world gives an account of this wonderful converſion. This letter was carried among other places to *Uzala*, where *Evodius* was biſhop, and ſome of S. *Stephen*'s relicks were brought there the ſame day with great ſolemnity. At which time *Hilaria* a blind baker-woman recovered her ſight, and *Concordius* a barber, who had broke his foot in a fall, by recommending himſelf to the ſaint was perfectly cured. Two other blind men gained their ſight by touching the caſe his relicks were in, and a woman, whoſe ſucking child, not yet baptiſed, died at the breaſt, bearing it to the proto-martyr's ſhrine, had the joy to ſee him reſtored to life, and receive the ſacraments of baptiſm and euchariſt, after which his Creator took him to himſelf, and the mother with reſignation bore him to his grave. The relicks were placed in the church, and a veil put before them given by an unknown perſon, where the ſaint was painted bearing on his ſhoulders a croſs, with the end of which he ſtruck the gate of the town, and chaſed away the dragon. *Evodius* made his clerk write down ſome of the moſt public and ſignal memories, ſeveral of which are likewiſe recorded by S. *Auſtin*, as all the following ones at *Calama* and the waters of *Tibilé* are with every circumſtance, which it would be too long to particulariſe here: ſo I ſhall only ſay, that at *Calama* where *Poſſidius* was biſhop, by theſe

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relicks two gouty perſons were cured, an old man averſe to the *Chriſtian* religion converted, a prieſt called *Eucharius* delivered from an inveterate torment of the ſtone, and after his death raiſed to life again. At the waters of *Tibilé* a blind woman obtained her ſight. *Lucillus* Bp. of *Sinité* near *Hippo* was cured of a fiſtula: a child that had been cruſhed to pieces under the wheels of a cart drawn by oxen, after his death, and a religious woman after hers, were reſtored to life. Theſe miracles S. *Auſtin* relates as ſuch of which he was very well informed.

16. S. *Auſtin*'s friend *Urban* Bp. of *Sicca* in the *Ceſarean Mauritania* had excommunicated *Apiarius* the prieſt, as being illegally ordained, and guilty of many infamous crimes with which he was taxed by the inhabitants of *Tabraca*. *Apiarius* upon this appealed to the pope, who ſent into *Africa* three legates, *viz.* *Fauſtinus* Bp. of *Potenza*, *Philip* and *Aſellus* prieſts. At their arrival the biſhops aſſembled there, demanded in writing the contents of the legates commiſſions, which conſiſted of 4 points: the (1.) about appeals from the biſhops to the pope: (2.) againſt unneceſſary journeys to court: (3.) about prieſts wrongfully excommunicated: (4.) about excommunicating *Urban*, or even citing him to *Rome*, if he did not correct what was paſt. As to the ſecond article there was no difficulty, but the others were much diſputed. The legates to ſupport them, produced the authority of the canons of *Nice*, for thus the canons of the councils of *Sardica* were called, as

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as I have already observed. The *African* fathers for the most part knowing nothing of the orthodox *Sardica* council of *Nice*, were much surprised at the legates citations; however, out of respect to the pope, they allowed of the appeals provisionally till such time as they could be well informed concerning these canons.

17. Soon after, *i. e.* the 26th of *December*, pope *Zosimus* died, after having governed the church one year and nine months, and been several times at the point of death. He was somewhat too credulous, but otherwise a very vigorous and active prelate, who had a polite manner of writing, and a method of carrying on his designs with the utmost force of reason. *Symmachus* prefect of *Rome*, the son of him who distinguished himself under *Theodosius*, told the people a free election should be made as soon as the pope's funerals were over, threatning the bodies of the trades, and the different quarters of *Rome* with severe penalties in case they troubled the public quiet of the city. But before the funeral was over, which was performed the 27th, a party seised upon the *Lateran* church, shut up the doors, and proceeded to an election with most of the deacons, some priests, and a multitude of people, and chose for pope the arch-deacon *Eulalius*, waiting there two days for his ordination. Meantime the majority of the clergy and people assembled the 28th in another church, and chose an ancient priest called *Boniface* pope; sending three priests with writings to *Eulalius*'s party to desire them not to undertake any thing without the participation of the

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greateſt part of the clergy: but theſe prieſts were ill-treated and impriſoned. After this, both the elected popes were ordained the 29th of *December*; and on the ſame day *Symmachus* gave notice of it to the emperor *Honorius* at *Ravenna*, repreſenting *Boniface*'s election as ſeditious and invalid.

Of CHRIST 419, 420, 421. *Of* HONORIUS 25, 26, 27, *and* THEODOSIUS II. 12, 13, 14. *Of* BONIFACE I, 2, 3.

1. *HONORIUS*, prejudiced by *Symmachus*'s account, ordered by a reſcript, dated the third of *January*, that *Boniface* ſhould leave *Rome*, and be turned out by force in caſe of reſiſtance. *Symmachus* receiving this reſcript on the 6th of *January*, being the feaſt of the *Epiphany*, he ſent his firſt ſecretary to *Boniface* to ſtop his proceſſion into the town; but the people beat the ſecretary, and *Boniface* entered *Rome*, but was driven out again by *Symmachus*: *Eulalius* meantime officiated in S. *Peter*'s church. Thus things went according to *Symmachus*'s relation. But *Boniface*'s electors writ another hiſtory of the matter, deſiring the emperor that he would hear both parties, and terminate this diviſion in the church. *Honorius* accordingly ſummoned them both to a council at *Ravenna*, where many biſhops met, and to which S. *Paulinus* of *Nola* was invited, but hindered by ſickneſs. There was no likelihood that this debate would ſoon be brought to an iſſue, and the biſhops were in haſte to return home to

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to their dioceſes at *Eaſter*; wherefore the emperor ordered, that neither of the competitors ſhould enter *Rome*, but that *Achilleus* Bp. of *Spoleto* ſhould officiate there; to which orders both of them agreed and ſubſcribed: and for the better ſettling a matter of this importance, another council was called at *Spoleto* of all the *Italian*, *Gallic* and *African* biſhops, to be opened the firſt of *May*. But there was no need of this, for *Eulalius* by his impatience and perfidy ruined himſelf, entering *Rome* contrary to his promiſe and exciting a ſedition, which had like to have coſt *Symmachus* his life. *Honorius* being informed of this, by the advice of the prelates who were ſtill at *Ravenna*, and ſome newly come to *Spoleto*, writ the 3d of *April* to *Symmachus* to turn *Eulalius* out of the city, and puniſh ſeverely thoſe who ſhould ſide with him any longer. After much fruitleſs reſiſtance *Eulalius* yielded, and *Boniface*, to the extreme joy of the *Roman* clergy and the whole church, entered into the peaceful poſſeſſion of his ſee the 8th or 9th of *April*.

2. The 13th of the following *June* he anſwered the *Gallic* biſhops concerning *Maximus* Bp. of *Valence*, who being accuſed of *Manicheiſm*, homicide, *&c.* inſtead of appearing before the biſhops, ſhifted frequently his quarters, paſſing for biſhop wherever he went; the pope therefore declared, that tho' his non-appearance ſufficiently argued his guilt, yet he allowed his trial ſhould be adjourned to the firſt of *November*, at which time in caſe he did not appear, after being juridically ſummoned in all the dio-

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ceſes of that province, that they ſhould proceed to judgment, and ſend him the acts of his condemnation, that he might ratify them by the authority of his confirmation. Mean-while the pope fell ſick, and being apprehenſive of a caballing for his ſucceſſion in caſe he died, he writ to the emperor *Honorius* to prevent them, who enacted, that if two ſhould be irregularly ordained, neither of them ſhould be biſhop, but he alone who ſhould be elected again by univerſal conſent. He deferred anſwering the buſineſs of *Perigene*, till ſuch time as he had his informations from his vicar of *Illyrium Rufus* Bp. of *Theſſalonica*. This *Perigene* was a native of *Corinth*, where he was baptiſed, and, being a perſon of an unexceptionable character, was ordained by the Bp. of *Corinth*, for the vacant ſee of *Patras* in *Achaia*. The people there refuſing him, and the Bp. of *Corinth* dying ſoon after, they of *Corinth* petitioned the pope to have him for their biſhop, with ſeveral recommendatories from the other biſhops of the province. At length having received that of *Rufus*, he confirmed *Perigene* in the poſſeſſion of the apoſtolic ſee of *Corinth*.

3. At *Carthage* the *African* fathers aſſembled the 25th of *May* to the number of 217 biſhops, and again concluded to allow appeals to the pope, till ſuch time as they had received the copies of the canons of the *Nicene* council from the biſhops of *Antioch*, *Alexandria*, and *C. P.* Next they made or renewed 30 canons: one of them is, the catalogue of the books of the ſcripture, exactly the ſame as we have at preſent.

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The 30th of *May* there was another seſſion, which ſome have taken for a different council, in which they ſent deputies to the three above-mentioned patriarchs, and writ to pope *Boniface*, that *Urban* had corrected what he might have done amiſs, that *Apiarius* was content to keep his rank and perform his functions anywhere but at *Siccâ*, ſo that now all things were at quiet; and for the future they were reſolved to obſerve the decrees of *Nice*, for which end they had ſent deputies to the three above-mentioned patriarchs, deſiring him to do the ſame; but that if the council of *Nice* had nothing of this, they hoped that whilſt he preſided over the church of *Rome* they ſhould ſuffer no more vexations. The legates after this returned home, and as for the deputies from the council of *Carthage*, we do not know how they ſucceeded at *Antioch*; but *Marcellus* the ſub-deacon received copies of the council of *Nice* from *Atticus* of *C. P.* and *Innocent* the prieſt from S. *Cyril* of *Alexandria*, with a *Paſchal Cycle*, that marked the 18th of *April* next year for *Eaſter-day*. Theſe copies were ſent to the pope the 26th of *November*.

4. *Innocent* the deputy to *Alexandria*, paying a viſit to S. *Jerom* in *Paleſtine*, took a letter from him to SS. *Auſtin* and *Alypius*; wherein he praiſes them for the large ſhare they had in defeating *Pelagianiſm*: tells them, that it was but lately that *Anianus*'s books came to his hands, but that what with continual fits of ſickneſs and *Euſtochium*'s death, he had been ſo dejected, that he had almoſt reſolved to deſpiſe

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them; but would ſtill anſwer, if God gave him health and ſecretaries enough, tho' they *(Auſtin* and *Alypius)* would do it better; that *Pinian*, *Albina* and *Melania* ſaluted them. *Euſtochium*, during her mother's life, was a model of filial and religious piety, attending her with a conſtant uninterrupted care, and performing the meaneſt offices, eſpecially at her death-bed ſickneſs, to ſerve her. After her death ſhe became inheretrix of her virtues, but not of any worldly riches which ſhe had with pleaſure already ſeen diſtributed among the poor, herſelf concurring in this great work of charity. Tho' ſhe was in debt, and had the care of a number of devoted virgins upon her hands, yet rich in pious hopes and the confidence of God's providence, ſhe found means to furniſh them with temporal neceſſaries, and provide them with many ſpiritual aſſiſtances. She was aſſiduous in prayer and the ſtudy of the ſcripture, ſuffered much from the *Pelagians*, and full of good works went to receive the crown due to them the 28th of *September*.

5. In this year our Saviour appeared in a cloud on mount *Olivet*, and multitudes of different nations were converted, who then beheld ſhining croſſes upon their clothes: a violent earthquake deſtroyed many towns and villages, and was attended by a fire that fell from the ſky, but did no harm; for it was carried by a high wind into the ſea, where it was ſeen blazing upon the waves that extinguiſhed it. This prodigy joined to thoſe of laſt year, *viz.* an eclipſe of the ſun at two in the afternoon *July* 19th, when the ſtars

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ſtars appeared; a luminous body, in the form of a cone, for three months conſpicuous in the heavens, and the drought and mortality on men and beaſts, ſtruck abundance of people with a wild conſternation, and gave others apprehenſions of the univerſal judgment at hand. *Heſychius* Bp. of *Salona*, five miles N. of *Spalatro* in *Dalmatia*, writing to S. *Auſtin* upon this, applied ſome propheſies, and that of *Daniel*'s 70 weeks, to *Chriſt*'s future coming, which with the prodigies, the goſpel's being preached almoſt throughout the world, *&c.* made him believe the laſt day could not be far off. S. *Auſtin* anſwering, that God had reſerved the knowledge of the laſt day to himſelf from *Acts* i. 7. *Matth.* xxiv. 14. *Heſychius* replied, that the abſolute knowledge was indeed reſerved to him, but that however he had left us ſigns for conjecture, which ſeemed to point out ſome difference of time not very remote from thence. To which S. *Auſtin* rejoined, that the knowledge of the day only availed us to be prepared for it, which we ought always to be in the uncertain expectation of its arrival, and that all the ſigns mentioned by *Heſychius* did by no means amount to what, according to the goſpel, muſt neceſſarily fore-run the day of judgment.

6. S. *Auſtin* about the ſame time began two works upon the ſcripture, which he left unfiniſhed, by reaſon of his other preſſing affairs. The firſt was his *locutions*, *i. e.* the *idiotiſms* of the *greek* and *hebrew* languages, which often make people imagine myſteries where there are none. The ſecond was his *queſtions*, which he often

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often propoſes without giving ſolutions in particular, but lays down general rules for their ſolution. Theſe writings are only for the firſt 7 books of the *Old Teſtament.* His 4 books of the *ſoul and its origin* were begun this and finiſhed the following year: they were writ againſt *Victor*, ſurnamed *Vincent*, who being ſtartled at a paſſage in S. *Auſtin*'s books, that clearly aſſerted the ſpirituality of ſouls, but left it under a doubt, whether they were created with the body, or came from the firſt man, writ againſt him a book, inſcribed to *Peter* a venerable prieſt; who at the hearing it read was ſo taken with this young man's great parts, that he roſe up in a tranſport, kiſſed his head, and thanked his youth for teaching him what his grey hairs had hitherto been ignorant of. *Renatus* a monk ſent *Victor*'s book to S. *Auſtin*, who thereupon writ to *Renatus*, to *Peter*, and two letters to *Victor* himſelf, wherein he expoſed a number of *Victor*'s errors; but with that modeſty, and after ſo winning a manner, that *Victor* owned his miſtake, and became a conqueror of his own errors; by which we find he had the docility he promiſed in the firſt pages of his book, which was writ with an agreeable infuſion of eloquence, tho' ſomewhat too redundant, and over-ſtocked with numbers of words. —— *Chryſanthus* the *Novatian* Bp. of *C. P.* died, and *Paul* ſucceeded him.

7. S. *Auſtin*'s next work was two books of *adulterous marriages*; they were occaſioned by a letter of one *Pollentius*, who pretended that a woman, in caſe of her huſband's adultery, might

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might marry another man; which having refuted, he attacked a *Marcionite* book, that had been put to ſale at *Carthage*, which ſtrove to ridicule many paſſages of the *Old Teſtament*, and make them clash with the *New*: and here in refuting theſe whimſies, he mentions by the by, how the *Jews*, beſides canonical ſcriptures, had unwritten traditions they learned by heart, called *deuteroſes*. This work of S. *Auſtin* was divided into two books, and its title was: *againſt the adverſary of the law and the prophets*. *Julian* of *Eclana* gave the ſaint new work, by penning four volumes full of ſlander and ill language againſt his book of *marriages and concupiſcence*, and yet with all this dreadful artillery he ſcarce touched upon the fourth part of the ſaint's book, and that often in the leſs material points. At the ſame time he ſent a letter to *Rome* (as it is ſaid) wherein he taxes the *Catholics* with *Manicheiſm*, mentions the ſynod the *Pelagians* demanded, *&c.* I have expreſly put this parentheſis (*as it is ſaid*) becauſe, tho' fame generally attributed this letter to *Julian*, yet he himſelf diſowned it. He writ however another with the ſame contents, which he did not diſown, ſubſcribed by 17 biſhops beſides himſelf, to *Rufus* Bp. of *Theſſalonica*; both theſe letters came to S. *Auſtin*'s hands, who conſigned them to S. *Alypius*'s for the pope. *Alypius* in his journey to *Rome* paſſed by *Ravenna*, and diſcourſed with count *Valerius*, who ſent after him letters to give S. *Auſtin* thanks for his book of *marriages and concupiſcence*, and an extract of *Julian*'s firſt volume againſt it, together with other

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other objections he had heard in company. For the ſhort time of his ſtay at *Rome* the pope entertained him at his own palace, received him with all the tokens of an entire friendſhip, and ſent back *Julian*'s letters, that S. *Auſtin* might anſwer them himſelf.

8. He was ſo preſſed by *Valerius*'s letters to anſwer the extract from *Julian*'s book, that he ſet about it (tho' unwillingly, becauſe he deſired firſt to have it entire as it came from *Julian*) and writ his ſecond book of *marriages and concupiſcence*. He confuted likewiſe in four books the two letters above-mentioned, which confutation he preſented to the pope, with a grateful ſenſe of the friendſhip and other favours he had honored him with. From the *Pelagians* he was obliged to turn his arms againſt the *Donatiſts* and *Priſcillianiſts*. *Dulcitius*, the emperor's tribune in *Africa*, was very zealous for uniting the firſt of theſe to the church, putting in execution the laws againſt them ſometimes with mildneſs and moderation, and other times paſſing theſe unhappy ſectaries by without moleſtation. *Gaudentius*, one of their deputies at the famous conference of *Carthage* and Bp. of *Thamagudé*, threatened him, that if he offered to execute the laws againſt them, he was reſolved to end his days in the field of the Lord, and burn his church, himſelf and his people together, after the example of *Razias* in the *Machabees*. *Dulcitius* anſwered him, that if he thought himſelf and his party unjuſtly perſecuted, that it would better become him to follow the advice of the goſpel and fly away, than to burn

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burn the temple of God and ſo many of his ſervants, as he called them: but *Gaudentius* anſwering him in two letters, that he was confirmed in his reſolution, which he pretended to back with reaſon, *Dulcitius* deſired S. *Auſtin* to anſwer them. The ſaint at firſt excuſed himſelf, as well becauſe this anſwer would be nothing but what he had urged already againſt them, as becauſe he was over-charged with buſineſs: however, he touches upon *Razias*, who was an inſtance of great courage, but no pattern for imitation, ſince ſeveral places of the ſcripture ſufficiently decry ſuch kinds of voluntary death; and in the cloſe of the letter promiſes a fuller anſwer, which he ſoon after performed by two books *againſt Gaudentius*, anſwering him word for word. This was his laſt work againſt the *Donatiſts*.

9. Againſt the *Priſcillianiſts* he writ his treatiſe *of lying*, to anſwer *Conſentius* a *Spaniſh Catholic*, who perceiving the difficulty of diſcovering the *Priſcillianiſts*, becauſe they made no conſcience of denying and forſwearing what they were, thought to find them out it would be allowable to feign one's ſelf a *Priſcillianiſt*. In his anſwer therefore S. *Auſtin* ſhews out of ſcripture and reaſon, that lying is not lawful in any imaginable ſuppoſition: that the *Priſcillianiſts*, who think they may lye and diſown their faith to ſave their lives or eſtates, muſt think the martyrs in the wrong, who would not ſave theirs at the expence of a lye: that the *Priſcillianiſts* feigning themſelves *Catholics*, would be a more tolerable crime than for *Catholics* to feign

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feign themſelves *Priſcillianiſts*: that there was no compenſation for ſins, or ballancing betwixt ſo much good and ſo much evil, but that evil muſt never be done for good to come of it, *&c.* This book, in the author's own judgment, treats the queſtion much better than another of the ſame title he writ before he was biſhop. He writ an anſwer to the ſame *Conſentius*'s queſtions about the nature of *Chriſt*'s and other glorified bodies, of baptiſed perſons dying with different ſins, of the ſoul of man, of the breath of God, *&c.*

10. This year is noted with the deaths of *Agrippa*, *Porphyrius*, *Jerom*, *Iſdigerdes* king of *Perſia*, *&c.* *Agrippa* ſucceeded *Euſebius* of *Teledan* in 402, governed his monaſtery laudably to his death, and then one *David* ſucceeded him. S. *Porphyrius* from the time we mentioned him, *vol.* 3. *p.* 296, wrought many miracles and converſions, nouriſhed the poor with alms and the word of life, and took care of them at his death by a legacy. —— S. *Jerom*'s death happened the 30th of *September*, and to what we have already ſaid we have only to add ſome account of his writings. He was without diſpute furniſhed with a richer ſtock of erudition than any of the fathers; excelled in the knowledge of the various languages, was well verſed in the nicety of them, had a maſterly hand to take the ſublime ſtile equal to the dignity of his ſubject, to range his expreſſions in the moſt exact order, and was ſo well acquainted with the writings of prophane and church hiſtory, with thoſe of the *greek* and *latin* poets, orators, *&c.* that

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that he had them always at command, and drew them up in ſuch a regular and natural order, that they ſeemed to flow in of themſelves to the main conſtituent part of his work, and like meeting ſtreams to be hardly diſtinguiſhed as they ran. His phraſes were free from the pomp of words and the redundant periods of the noiſy bar; yet they were full as eaſy, and were intermixed with ſuch an agreeable variety of learning, and animated with ſuch ſurpriſing turns of wit and ſtrength of thought, that his writings appear not to be dead letters, but living ſounds and viſible ſcenes of action. In a word, every thing that is beautiful in any art or ſcience enters this great man's works, which are ſo artfully diſpoſed, that ſeldom a ſingle part ſtrikes the mind, but all join together in an harmonious diſpoſition, like the fabric of ſome eminent builder, that takes up all our views and the whole ſoul at once. With all this we muſt allow he has ſpoiled many of his writings by a waſteful profuſion of noble ideas, and by numerous citations; ſo that he had in proſe the ſame fault as *Ovid* in verſe, that is, he did not know when to leave off. In his commentaries upon the ſcripture, he profeſſes indeed to fall into the contrary extreme; and yet there we find by his artful placing of his colours, the thorny ſoil of knotty difficulties riſe into a pleaſing land-ſkip, and the cragged heights of knowledge ſoftened by the delightful proſpects of hiſtory or poetry. Thus much for his ſtile; as to his genius it was extremely vehement; which in his polemics, like a raging fire, deſtroyed all things in its

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its way; his anger, his contempt, his raillery, ſubdued every thing that oppoſed him, but whilſt he was thus victorious over others by carrying things too far, he often lay open to a puſh himſelf: of which one example may be taken from his invective againſt the deacons pride, where in laſhing them, he runs into terms, that may ſeem to conſtitute biſhops and prieſts on the level, and another in his diſputes againſt *Jovinian*, which we have already taken notice of. His *commentaries* have another fault, that they are often a tiſſue of other mens works, as he himſelf declares, which often claſh with one another. But his grand work was his tranſlation of the ſcripture from *greek* and *hebrew*, by which exquiſite inimitable performance he has juſtly obtained from the church the title of the GREATEST DOCTOR.

11. *Iſdigerdes* king of *Perſia* began his reign in 399, who on account of *Maruthas*'s miracles and cures, and of *Abdas*'s delivering his ſon from the poſſeſſion of the devil, extremely favoured the *Chriſtians*, and ſeemed upon the point of becoming one himſelf, when all his favorable diſpoſitions were turned into a violent perſecution, the hiſtory whereof I ſhall give you in *Theodoret*'s own terms, who was a biſhop upon the frontiers of *Perſia*. *Iſdigerdes* king of *Perſia* at that time waged war with the *Chriſtian* churches in his kingdom. The occaſion of it was this. *Abdas*, who was a biſhop of very good qualities, but intemperate in his zeal, threw down a *Pyræum*, *i. e.* a temple conſecrated to the honour of *Fire*, which the *Perſians*

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Perſians adore as a god. The *Magi* complaining of this to the king, he ſent for *Abdas*, gently chid him for what he had done, and commanded him to build it up again. *Abdas* refuſing to obey, the king threatened he would pull down all the *Chriſtian* churches, which he effectually did after the biſhop was executed. I muſt own, the demoliſhing the *Pyræum* was an ill-timed action: when S. *Paul* entered *Athens*, a city ſo much addicted to the worſhip of idols, he threw down no altars, but contented himſelf with diſcovering their errors, and preaching the truth. However, I cannot but admire *Abdas*'s generoſity, who had rather die than rebuild the *Pyræum*, and methinks there are no crowns but what he deſerves. And indeed to raiſe a temple in honour of the *Fire*, is much the ſame as to adore it. The conſtancy of *Abdas* raiſed a furious tempeſt, which ſtruck down perſons of piety for thirty years together. The *Magi* kept up this tempeſt; for ſo the *Perſians* call thoſe who attribute a ſort of divinity to the elements. I have related their fables and extravagant notions in another work, with the anſwers properly adapted to their queſtions. *Gororanes*, (or rather *Vararanes*) having ſucceeded his father *Iſdigerdes*, continued this war which he had begun againſt the faithful, and left it again to his ſon as well as his kingdom. It would be no eaſy matter to repreſent the new kinds of puniſhment they invented to torment the *Chriſtians*. Some had had their hands, others their backs flayed, and other ſome their ſkins torn-off from their chins to their foreheads. They cover-

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ed ſome with reeds ſplit from top to bottom, which they tied mighty cloſe to their bodies, and then lifting theſe reeds up with violence tore pieces of their fleſh off with them, which gave them very ſenſible pains. They dug ditches, into which they threw the *Chriſtians* bound hands and feet, with a prodigious number of rats that gnawed their fleſh off by little and little. The enemy of the truth of God and the nature of men, inſtructed them in yet more ways of perſecuting the defenders of piety: but there was no cruelty ſtrong enough to ſhake their conſtancy. —— The king underſtanding that *Hormiſdas*, a perſon of the noble race of the *Achemenides*, ſon to the governor of a province, had embraced the *Chriſtian* religion, he ſent for him and commanded him to renounce his Saviour. But he anſwered, that his commands were neither juſt in themſelves, nor for the king's intereſt; for whoever, ſays *Hormiſdas*, ſhould be capable of forgetting or contemning God, who is the Sovereign of all kings, will with greater eaſe forget and contemn kings, that are only mortal men. The king inſtead of admiring, as he ought to have done, the wiſdom of this anſwer, took *Hormiſdas*'s commiſſion and wealth from him, had him ſtripped naked, except a ſmall piece of linnen that went round his middle, and put him to drive the camels of the army. Some days after looking out at the window, he ſpied this man of an illuſtrious birth, all covered over with duſt, and burned with the ſun, ſo ſending for him, he put him on a fine linnen tunica. Then imagining he might

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might be ſomething mollified, as well by the good uſage at preſent, as by the paſt fatigues, he told him: be no longer thus obſtinate, but renounce the carpenter's ſon. *Hormiſdas* at this fired with holy indignation, tore in the king's preſence the tunica he had given him, ſaying: keep to yourſelf the preſent which you have only given to bring me to impiety. The king by this being aſſured, that he was unſhaken in his faith, baniſhed him ſtark naked as he was out of the kingdom.

12. This prince ſeeing that *Suanez*, a wealthy perſon who had a thouſand ſlaves, would not renounce his religion, he demanded of him, which of his ſlaves was the worſt. Being told ſuch a one, he immediately put *Suanez* and all his family under him; he took his wife from him too and married her to this ſlave, hoping to batter down his faith. But theſe hopes were vain, becauſe his faith was built upon the ſolidity of the rock. He ſeiſed upon a deacon called *Benjamin*, and confined him to a cloſe priſon. Some time after an embaſſador from the emperor coming into *Perſia*, he deſired the king to ſet him at liberty. The king conſented to it, provided he would not inſtruct any of the *Magi* in the maxims of the *Chriſtian* religion. The embaſſador promiſed in his name, but *Benjamin* told him he would not ſtand to it, ſaying: I cannot diſpenſe with myſelf from communicating my light, and I have learned from the goſpel what puniſhment they deſerve who bury in the earth the talents God has given them. The king knowing nothing of this anſwer, or-

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dered *Benjamin* to be ſet at liberty, which he preſently made uſe of to ſeek for thoſe who ſat in the darkneſs of ignorance, and enlighten them with the truth. The king hearing of this, ſent for him, and bid him deny God ... he refuſing, the king commanded them to prick him under the nails of his hands and feet with pointed reeds, but ſeeing he made a jeſt of this torment, he plunged ſeveral times pointed reeds into the moſt ſenſible part of his body, and at laſt cauſed him to be impaled; and this puniſhment finiſhed the martyrdom of this generous defender of the faith. —— Thus far *Theodoret:* it is certain all this did not happen the ſame year, but not knowing which to conſign each part to, I have put them all under one.

13. The *Chriſtians* thus perſecuted, fled into the *Roman* territories, which the *Magi* perceiving, got a watch ſet upon the frontiers to ſtop them; the *Saracens* were principally commiſſioned for this, but *Aſpebetes* one of their chiefs being touched with compaſſion for the *Chriſtians*, was ſo far from hindering, that he aſſiſted them in their eſcape, for which being complained of to the emperor, he concluded to go over to the *Romans* with his family. *Anatolius* the governor of the *Eaſt* gave him a kind reception, and the command of the tributary *Arabians*. His ſon *Terebon* from his youth had a dead palſy on the right-ſide from head to foot, but having paſſed with his father into *Arabia*, he one night thought of the ſucceſsleſs attempts to cure him of the Phyſicians, *Magi*, Enchanters, *Perſian* gods, *&c.* after which, with tears in

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in his eyes, he made this prayer: Great God, who haſt made heaven and earth, if you take pity on my miſery, and free me from this unfortunate diſtemper, I will become a *Chriſtian*, and renounce my *Pagan* ſuperſtition. After this prayer he fell aſleep and beheld a monk with a large grey beard, ſaying to him: I am *Euthymius*, who dwelt in the deſart of the *eaſt*, by the torrent that lies ſouth of the *Jericho* road; and if you accompliſh your vows ſoon and come to me you ſhall be cured. *Terebon* recounting this dream to his father, he immediately went thither with a troop of *Arabians*. The monks who lived there under *Euthymius* and *Theoctiſtes*'s directions, ſeeing theſe *Barbarians* were frightened: but *Theoctiſtes* demanding what they wanted, they told him the ſubject of their journey: and *Euthymius*, not to reſiſt divine revelation, having made the ſign of the croſs cured him upon the ſpot. Which miracle had ſuch an influence upon the ſtanders-by, that they all deſired to be baptiſed; and *Euthymius* finding them ſincere, after having inſtructed them, baptiſed firſt *Aſpebetes* (to whom he gave the name of *Peter*) afterwards biſhop of the *Saracens*, then *Maris Aſpebetes*'s wife's brother, then *Terebon*, *&c.* After 40 days ſtay for inſtruction, they all returned home except *Maris*, who gave his wealthy poſſeſſions to build and enlarge this monaſtery, where he ſpent the reſt of his days in the ſervice of God. *Terebon*'s cure drew a number of ſick perſons to *Euthymius*, who being healed glorified God, and ſpread *Euthymius*'s

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fame throughout *Paleſtine* and all the neighboring provinces.

14. *Euthymius* was born at *Melitena* the metropolis of the leſſer *Armenia*: his father was *Paul* and his mother *Dionyſia*, both of them eminent for their nobility and virtue. They had lived childleſs a long time together, and paſſed many days in the martyr *Polieuctes*'s church, putting up their vows for a ſon. At length they were heard, and had at night a viſion that promiſed them a ſon, who was to be called *Euthymius*, i. e. *of good courage*, becauſe his birth ſhould be attended with the peace of the church: accordingly he was born in *Auguſt* 377, and the emperor *Valens* burned *Auguſt* the 9th 378. His parents devoted him to God from his birth, and, his father dying, his mother offered him at three years old to *Otreus* Bp. of *Melitena*, who baptiſed him, cut his hair, took care of his education, and had him inſtructed by two excellent perſons, both of them ſucceſſively biſhops of *Meletina*, *Acacius* and *Syodius*. *Euthymius* making great advances in learning and piety, S. *Otreus* ordained him prieſt and gave him the conduct of a monaſtery, obſerving, that from his early infancy he had ſtrong inclinations for the monaſtic ſtate. At the age of nine and twenty, that is, in 406, finding the government of others hindered him from inſpecting, as he deſired, into himſelf, he fled to *Jeruſalem*, adored the croſs, viſited the holy places, and then retired to a little cell about 6 miles from *Jeruſalem*, where he gained his livelihood by making of mats. He entered

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entered there into a particular friendſhip with *Theoctiſtes* a neighboring monk, and they both retired into the deſart of *Cutila* from the *octave* of the *Epiphany* to *Palm-Sunday*. In 411, as they were going to this retreat, they found in the deſart a deep torrent very hard to paſs, but looking about on the north-ſide they ſaw a large cavern, to which with much ado they climbed up and fixed their habitation, living upon the herbs the place afforded. Being found out by the monks of *Pharan*, they built a monaſtery at the foot of this cavern, where *Theoctiſtes* had the care of inſtructing the monks, and *Euthymius* allowed the full enjoyment of his darling ſolitude: both of them, with the whole monaſtery, maintaining themſelves by their labours. *

15. In 421 our *Britain* was invaded from abroad by ſpiritual and temporal enemies. For *Agricola* the ſon of *Severian* a *Gallic* Bp. infeſted the country with *Pelagianiſm*; and the *Scots*, *Picts*, and *Norwegians*, made dreadful incurſions into it, laying all waſte before them. In this diſtreſs the *Britons* being drained of all their active youth and martial ſtores, implored ſuccour from the *Romans*, who ſent a legion, probably under the command of *Chryſanthus*, that drove away their enemies; but being called home, they perſuaded the *Britons* to build a wall in their defence. They undertook it, but being ignorant workmen, and making it moreover of ſuch ſlight matter as turf, their enemies threw it down and came pouring in upon them. This made them ſend meſſengers a ſecond time

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to repreſent, by their veſtments rent, and their heads covered with duſt, a ſad ſpectacle of miſery and compaſſion, and to implore that they might ſhroud themſelves under their protection, like fearful chickens under the wings of their mother; hoping that theſe maſters of the world would ſave a nation from entire ruin, and keep up the honour of the *Roman* name, whoſe glory it had always been to defend its friends and ſubdue its enemies. A legion therefore a ſecond time was ſent with the ſame ſucceſs as the former; a new wall was built up of ſtrong ſtone eight foot in breadth and twelve in height, from *Bulneſs* on the *Iriſh* ſea to *Walls-end* near *Tinmouth*, advancing in a ſtrait line in the ſame place where was *Severus*'s trench; and towers on the ſea-coaſt to the ſouthward were built to hinder irruptions by ſea; after which they told them they muſt truſt in their own ſtrength, for they had too many affairs to have an eye over ſo diſtant a province. And from that time the *Roman* ſoldiers took their laſt leave of our iſland.

16. This being the firſt time I have mentioned the *Picts*, I ſhall ſay ſomething of their original. They came from *Scythia* into *Scotia* (*major*) where they deſired ſome lands to inhabit, being of the ſame people, as was evident from their language and cuſtoms. The *Scots* (for the *Iriſh* were then ſo called) anſwered, that they were ſtreightened for room themſelves, but in regard of their near relation, would aſſiſt them to ſettle in the neighboring iſland of *Britain* that was but thinly peopled, and give them

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them wives, becauſe they had no women amongſt them. In purſuance of this ſcheme, they landed in that part of it called *Albion*, and many *Scots* (*Iriſh*) with them, who got ſuch footing there, that the *Picts*, apprehending their increaſing power, oppoſed the coming over of any more of them; upon which a war enſued much fomented by the *Britons*, but by the intervention of the *Scotiſh* women the matter was taken up, and to the *Scots* were conſigned the high-lands and iſles, and to the *Picts* the low-lands. The latter upon new wars called the *Britons* to their aſſiſtance, and the *Scots* were expelled out of *Britain*, ſome of them retreating to the iſlands, and others to *Sweden*, *Denmark* and *Norway*. After this the *Picts* began to reſent the *Romans* and *Britons* way of treating them, and recalled the *Scots* to their aſſiſtance; who coming in great numbers from *Swedeland*, with their king *Fergus*, in 404, ſettled themſelves by degrees, and joined with the *Picts* to moleſt our *Britain*, which as I have taken notice, *p.* 388. *vol.* 3. was ſo exhauſted of its military forces, that it was not able to ſtand before them. The *Scots* ſay, their entry into *Scotland* was above 300 years before *Chriſt*.

17. The eighth of *February* *Honorius* aſſociated his brother-in-law *Conſtantius* and his ſiſter *Placidia* to the empire, with the title of *Auguſt*. One of *Conſtantius*'s firſt cares was, by an edict to drive *Celeſtius* and his accomplices out of *Rome* where he abſconded: this might in ſome meaſure be owing to *Alypius*, who took a ſecond journey to *Rome*, and brought with

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with him S. *Auſtin*'s ſecond book of *marriages and concupiſcence*, and his four others to pope *Boniface*. *Julian* was not wanting to diſplay his rhetoric upon this ſubject, ſaying, that *Alypius* had brought from *Africa* above fourſcore horſes to make preſents of to the tribunes, and by money and lands bribed the ſecular powers to ſtir up a perſecution: a calumny which S. *Auſtin* afterwards wiped off, who, now having received *Julian*'s book entire of which he had only an abſtract before, puts out ſix books againſt him: wherein he tells *Julian*, that in accuſing of *Manicheiſm* the aſſerters of original ſin, he brings an univerſal charge againſt the fathers of the church, *viz.* *Irenæus*, *Cyprian*, *Rheticius*, *Olympius*, *Hilary*, *Ambroſe*, *&c.* that his doctrine favours *Manicheiſm* more than what he impugns, that his objections have no force, *&c.* all which he performed with an exactneſs that ſhews the work a finiſhed piece, wanting neither pains, judgment, nor learning; inſomuch that the author himſelf, of an unqueſtionable modeſty, does not ſtick to call it an elaborate work. His *manual* or *enchiridion* may juſtly deſerve that name from all the world: it is a work almoſt divine, which ſums up a whole body of *Chriſtian* doctrine in ſhort, and gives us the firſt ſketches and lineaments of future ſcholaſtic divinity. He treats in this of original ſin, grace, and predeſtination: but his main deſign was to ſatisfy *Laurentius*, *Dulcitius*'s brother, who deſired a compendious treatiſe of what he ought to believe, hope for, and love. In his 29th chapter, ſpeaking of the dead, he ſays:

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ſays: when therefore the ſacrifices of the altar, or any alms are offered up for baptiſed dead, for very good perſons they are actions of thanks; for thoſe that are not very bad they are propitiations; for thoſe that are very bad, tho' they are of no uſe to them, they are ſorts of comfort to the living: and thoſe to whom they are of uſe they aſſiſt, by either giving them a full remiſſion, or at leaſt making their condemnation more ſupportable.

18. *Conſtantius* alſo ordered the temple of *Celeſtis* or *Urania*, of which *vol.* 3. *p.* 282. to be razed even to the foundations and made a burial-place, to cut-off the *Heathens* hopes of having it reſtored. *Conſtantius*'s orders were executed by one *Urſus* a *Catholic*, who at the ſame time diſcovered ſome of the abominable myſteries of the *Manichees*, by means of a young girl called *Margaret*, not yet 12 years old, and a pretended religious woman named *Euſebia*, both of the number of their *elect*: to whom we may add one *Viator* a *Manichee*. The impurities they committed and confeſſed muſt be extremely execrable, ſince the violation of virgins was the leaſt part of them. The practitioners of them were called *Cathariſts* or *Puritans*. *Conſtantius* did not long ſurvive theſe good actions; his picture was ſent to *Theodoſius* in the *Eaſt*, who poſitively refuſed to allow him the imperial dignity; this mortified *Conſtantius* to that degree that he concluded to wage war with him, but falling into a pleuriſy, and the vexation of this refuſal increaſing his diſtemper, he died the ſecond of *September*.

19. It

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19. It is more than probable, that *Theodosius*'s refusal was grounded upon his designs to marry himself. His sister *Pulcheria* had been searching the whole empire for a bride worthy of him, and the four qualifications of wit, nobility, beauty, and piety, were the portion he demanded. She could not easily find them united in one person, but met with a young virgin that excelled in wit and beauty. Her name was *Athenais*, daughter to a philosopher called *Heraclitus Leontius*, who in his last testament bequeathed considerable sums to his sons, but only a trifling one to his daughter, and the cause of this specified, because her natural and acquired endowments were more than a fortune for her. *Athenais* came last year to *C. P.* to complain of this hard usage, where *Pulcheria* was so taken with her, that she highly extolled the beauties of her mind and body, and persuaded the emperor to marry her; his favorite *Paulinus* seconded *Pulcheria*, but after he beheld her himself there was no further need of persuasions: so that *Athenais* being first converted from *paganism*, instructed in the faith and baptised by *Atticus*, who gave her the name of *Eudocia* (for *Athenais* comes from *Athena*, which in *greek* signifies *Minerva*) was solemnly married to the emperor the seventh of this *June*.

20. Before the nuptials a war was declared against the *Persians*; partly, because of the poor persecuted *Christians* (who in great numbers fled to *C. P.* and were received by *Atticus* with a true episcopal charity) and partly, because of some other grounds of offence they had given him.

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him. He waged the war for a-while with doubtful ſucceſs, but the third of *September* gained over the *Perſians* a compleat victory, upon which *Eudocia* the emperor's new bride compoſed an heroic poem much admired by the wits of that age. The *Illyrian* biſhops having complained of *Perigene's* ordination, *p.* 38. the emperor by the advice, as it is thought, of *Atticus*, put out an edict that declared *Illyrium* ſubjected to the ſee of *C. P.* The pope on the other ſide ſtifly oppoſed this uſurpation and encroachment of that ſee.

Of CHRIST 422, 23, 24, 25. *Of* HONORIUS 28, 29, *and* THEODOSIUS II. 15, 16, 17, 18. *Of* VALENTINIAN III. 1. *Of* BONIFACE 4, 5. *Of* CELESTINE 1, 2, 3.

1. THE emperor was convinced by the pope's reaſons, and recalled this edict: he was willing too to come to an accommodation with the *Perſians*, but *Vararanes*, being re-inforced with a freſh ſupply of ten thouſand men who called themſelves the *Immortals*, was firſt for trying once more his fortune; but theſe being cut-off he ſtruck up a peace to the *Romans* advantage. Their bravery was not more admired than the charity of *Acacius* Bp. of *Amida*. The *Romans* had in this town about ſeven thouſand *Perſian* priſoners, who were ready to periſh with hunger. *Acacius* having compaſſion of them, ſummoned his clergy together, and told them: our God wants neither plates nor cups, for that he

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he neither eats nor drinks. It is juſt therefore to ſell the gold and ſilver veſſels, which the liberality of the faithful have beſtowed upon the church, and with the price of them pay their ranſom and give them ſubſiſtence. This being agreed to, the veſſels were melted down, the priſoners releaſed and furniſhed with money for their journey. The king of *Perſia*, charmed with ſuch a tranſcendent act of generoſity, owned, that the *Romans* knew how to conquer as well by their liberality as the power of their arms, and obtained to ſee his benefactor. From which time he mitigated, tho' not ended his perſecution.

2. The pope took care to repreſs the exorbitant power of *Patroclus* of *Arles*, who ordained a Bp. of *Lodeve*, 44 miles N. W. of *Montpellier* in the province of *Narbona*, tho' the metropolitan was againſt it, and neither the people nor the clergy of the town deſired ſuch a Bp. What *Patroclus* did was in conſequence to what he had uſurped under pope *Zoſimus*; but this pope freed the metropolitans from his yoke by his own authority and that of the ſixth canon of the council of *Nice*. *Fuſſula* was a ſmall town at the extremity of the dioceſe of *Hippo*, in which there had not been for a long time one *Catholic*, and the country round about peſtered with *Donatiſts*, who ſtripped, beat, maimed, blinded or killed the prieſts S. *Auſtin* ſent thither; tho' at laſt their labours had ſuch a bleſſing, that they united moſt of them to the church. S. *Auſtin* thought a biſhop neceſſary for the new converts, and made choice of a prieſt who underſtood

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derſtood the *punic* language; but, when the primate of *Numidia* came to *Hippo* to ordain him, the prieſt changed his mind and would not conſent to be ordained biſhop: this made S. *Auſtin* pitch upon *Antony* a lector, who was a young man bred up from his childhood in his monaſtery; the people of *Fuſſula* received him with an entire ſubmiſſion, but he ſo ill acquitted himſelf of his charge, that he was accuſed by his flock before a council of tyraniſing over them of pillaging their goods, and and by others of adulteries, *&c.* which laſt part not being proved againſt him, and he owning ſomething of the firſt, he was condemned to make reſtitution and be deprived of his biſhoprick, but not forbid to exerciſe epiſcopal functions as a ſtranger biſhop. *Antony* ſubmitted to this ſentence, but afterwards appealed to the pope, and had the primate of *Numidia*'s letters in his favour. * The pope having received *Antony*'s appeal wherein he took care to diſguiſe the truth, ſent an order to have him re-eſtabliſhed, in caſe, ſays the pope, he has faithfully expoſed the order of things. The pope did not live to ſee this put in execution, for he finiſhed his courſe *November* the 3d, after having prudently governed the church almoſt 5 years. He writ ſeveral letters ſtill extant.

3. S. *Abraham* likewiſe quitted the tireſome ſtate of mortality: he was born in the dioceſe of *Cyrus*, and had poſſeſſed himſelf of all the ſpiritual riches of the deſart. His conſtant prayers and other mortifications gave him a lameneſs, of which being miraculouſly cured, he reſolved

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ſolved to make uſe of his limbs for the ſervice of him who reſtored them. With theſe views he took up his lodgings in a large *pagan* village near *Emeſa*, where after he had been two or three days, he and his companions began to ſing pſalms in ſuch a ſoft tone that they were juſt heard by the inhabitants, who immediately in a fury ſtopped up the doors of the houſe, and getting on the roof threw down filth and duſt to choak theſe ſervants of *Chriſt*, but they poſſeſſing their ſouls in patience did not utter the leaſt word; which ſurpriſed this rabble to that degree, that they opened the door and took them from under the rubbiſh, with poſitive orders ſtrait to leave the town. In this preciſe point of time the tax-gatherers with ſoldiers came upon the *Pagans*, ſhackling and beating the inſolvent. Then *Abraham*, not unmindful that he was a diſciple of him who prayed upon the croſs for his crucifiers, went to *Emeſa* and procured money to releaſe them: and they touched with gratitude at ſuch a generous action elected him the lord of the manour, to which he would not conſent, unleſs they built a church. Soon after he converted moſt of them, and at their deſire was made prieſt of this village, where he continued three years, and then, finding them ſufficiently inſtructed and firm in their faith, he retired again to his ſolitude. There he redoubled his auſterities, employed the greateſt part of the night in prayers and ſinging of pſalms, and the remainder allowed to reſt in a chair. He never taſted any thing till after veſpers, and then only the fruits of the earth without any cookery.

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From this retreat he was called to the biſhoprick of the city of *Charræ* (in the ſcripture *Gen.* 12. *Haran*, and *Acts* 7. *Charan*) where the people worſhipped the moon, not only as a goddeſs, as they did in ſome other places, but principally as a god. His predeceſſors had in great part rooted out this diabolical ſuperſtition, and he compleated what they began. In the epiſcopal ſtate he retained his former manner of life, only whilſt he was thus ſevere to others he took care of executing the apoſtle's advice of hoſpitality; ſo that he kept an open table for ſtrangers ſet out with delicate fiſh, fine bread, excellent wines and other refreſhments, ſat down and diſcourſed with them, but taſted no part of the entertainment. His indefatigable labour, juſtice and charity in hearing the cauſes of his people, of defending the poor, reconciling thoſe at variance, were admirable; it being the cuſtom of thoſe times for to have biſhops for juſtices of the peace. Theſe actions made his fame reach the emperor's ears, who ſent for him to *C. P.* and, with the empreſs and his ſiſters, ſhewed him all the marks of the higheſt eſteem. They had the regret to loſe him as ſoon almoſt as ſeen, but proſecuted his memory when dead with the higheſt honours, ordering that his body ſhould be tranſported from *C. P.* where he died to his biſhoprick, aſſiſting at the ceremony as far as the gates of the city. The emperor too on certain days wore his ragged dirty veſtment, hoping from thence to have ſome of the ſaint's ſanctity derived to him. The people of the *Eaſt*

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as he paſſed, uſed all their endeavours to have ſome particles of his body or cloaths, and it was with difficulty the officers could defend his body from their zeal; they followed his hearſe with broken ſobs and lamentations, only ſome of a more lively faith ſung praiſes to God, according to the church ritual, for glorifying his ſaint, who had renounced the pomps and pleaſures of the world.

4. S. *Paulinus* ſent to S. *Auſtin* to conſult him about the burial of people in the churches of martyrs, which he thought beneficial to them, becauſe good people earneſtly deſired it, and that it was the cuſtom of the church, tho' on the other ſide he did not ſo plainly ſee how it agreed with 2 *Cor.* 5. *v.* 10. where it is declared, that every one ſhall be puniſhed or rewarded according to what he acts in this body. To this S. *Auſtin* anſwers, that theſe things avail the dead perſon, inaſmuch as in his lifetime he had ſo acted as to deſerve theſe things after death..... We read, continues he, in the book of *Machabees* of ſacrifice offered for the dead; but tho' we ſhould read nothing of this in the old ſcripture, yet the practice of the univerſal church is no ſmall authority, which in the prayers of the prieſt to God at the altar recommends the dead but this is not to be conſidered according to a vulgar opinion, but rather according to the ſacred letters of our religion. We muſt not believe what we read in *Virgil*, that the unburied cannot paſs the river, becauſe

* *His*

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* *His transport vessel dares not cross the waves*
With such whose bones are not compos'd in graves.

* Charon's.

But the bodies of the dead, particularly of the just and faithful, which the spirit has used holily like vessels and organs to good works, are not to be contemned or cast away. For if ones parents dress, ring, or any thing of this kind, become more or less dear to us, in proportion to our affection towards them: by no means our bodies are to be contemned, which are much more familiar and nearer to us than our cloaths. ... Hence the funerals of the ancient just were taken care of with officious piety, their exequies celebrated, their burials provided; and they whilst living left their commands with their children about burying or translating their bodies... but now if it is a work of religion to bury the dead, it cannot but be some to have regard to the place they are buried in. But when such comforts of the living are required, by which their affection may appear for their deceased friends, I know not what help they can be to the dead, but inasmuch as that remembering where the bodies of those they love are placed, they may commend them by their prayers to the saints to be their advocates before God. Which indeed may be done, tho' they cannot bury them in such places. But the tombs of the dead are for no other reason called memories or monuments, but that they put one in mind of the persons who are taken out of the sight of the living, lest otherwise by oblivion they should be taken like-

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wiſe from their hearts. When therefore the faithful mother deſired the body of her faithful ſon to be put in the church of a martyr, if ſhe believed his ſoul was helped by the merits of the martyr, this very faith was a kind of prayer, and if the ſoul received any benefit it was by this. He proceeds to enlarge upon the burial-places, exciting the prayers of thoſe who behold them; to ſhew that this burying is not abſolutely neceſſary, that the unburied martyrs are not the worſe for it; and that in dreams perſons may ſee others both living and dead, of which he gives ſeveral inſtances. He writ another book, either laſt year, this, or in 425, to anſwer theſe eight queſtions of *Dulcitius*, *viz.* (1.) whether baptiſed ſinners ſhall at laſt have a general jail-delivery from hell; (2.) if the oblations for the dead avail them; (3.) if they who are living juſt before the day of judgment muſt die and riſe again before they are judged; (4.) how the children of the juſt are promiſed bleſſings in the pſalms, when often inſtead of it they meet with curſes; (5.) how *David* was choſen according to God's own heart; (6.) whether *Samuel* was truly raiſed by the witch of *Endor*; (7.) how *Sarah* can be rightly ſaid to have eſcaped *Abimelec*'s and *Pharaoh*'s attempts; (8.) what the ſpirit was in *Geneſis* that was borne upon the face of the waters. For (1.) he anſwers in the negative, ſhewing at large that faith is dead without good works; to (2.) in the affirmative, referring himſelf to his anſwer to *Paulinus*; to (3.) he refers himſelf to his letter to *Mercator*; (4.) he ſolves by explicating theſe bleſſings, the joys

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joys of a good conſcience, *&c.* to (5.) that *David* when penitent was according to God's own heart; to (6.) he ſays, that formerly he held it to be the repreſentative of *Samuel*, not *Samuel* himſelf, but conſidering *Eccl.* 47. *v.* 3. he now inclines to the oppoſite opinion, that it was *Samuel* himſelf; to (7.) that *Dulcitius* had cited the paſſage wrong; that the *eaſtern* way of anointing and bathing their kings concubines might have given her ſome reſpite, and the final execution of what they deſigned was prevented after the manner related in ſcripture; to (8.) he inclines to think the ſpirit the H. Ghoſt. *

5. He writ to *Celeſtine*, who had ſucceeded *Boniface* in the ſee of *Rome*, a congratulatory epiſtle, and at the ſame time earneſtly beſeeched him not to reſtore to *Fuſſula Antony* juſtly depoſed, telling him, that if ſuch a ſcandal ſhould happen, that he thought he ſhould renounce his biſhoprick, but hoped that the pope would have that conſideration as not to afflict his old age in that manner. This letter ſeems to have had its effect, tho' on the other ſide there are ſome ſlight grounds to think he was reſtored. At the ſame time *Theodoret* was made Bp. of *Cyrus*, *i. e.* of a little town in the *Euphrateſian Syria*, which it is ſaid the *Jews* built in honour of *Cyrus the great* after the captivity of *Babylon*. He was born in 387 at *Antioch*, of noble, wealthy and pious parents, who after 13 years of fruitleſs marriage obtained this ſon (by the prayers of *Macedonius* the *Barley-eater*) who from his infancy dedicated himſelf to God in a mo-

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nastery by *Apamea*. He brought his innocence without ship-wreck into this calm harbour, and yet mortified his body with such frightful austerities, as if he had the most enormous crimes to atone for: his silence his labours his tears were his delight, and he seemed to nourish himself with fastings and abstinence. But as these bodily mortifications were only subservient to higher ends, he took care principally to cultivate his mind by the study of the scriptures, *&c.* whilst he was thus employed, he was obliged to change his solitude at 26 years old for this bishoprick of *Cyrus*: there he built galleries for the church, two great bridges, and an aqueduct for the town, and repaired the baths. As to his spiritual benefits, he converted above ten thousand *Marcionites* in eight boroughs, in another borough the *Eunomians*, and the *Arians* in another, so that he cleared his whole diocese of heretics: this was not performed without bloodshed; he was often pelted with stones, and frequently in evident danger of his life. He waged war with the adversaries of the church by sermons and learned writings, wherein he confuted the *Pagans*, *Jews*, *Marcionites*, *Arians*, *Eunomians*, and *Apollinarists*. He gave all his revenues to the poor, and entertained a particular friendship with *Theodorus* of *Mopsuestia*, whom he esteemed as a person of sanctity and learning, tho' much mistaken in his character.

6. *Theodorus* was first a monk with S. *Chrysostom*, but abandoned the monastery and fell into incontinence, which occasioned that fine piece of S. *Chrysostom*'s called *Theodore fallen*. He

He began to reform, but ſoon relapſed, and reforming again was made prieſt of *Antioch*, and afterwards Bp. of *Mopſueſtia* in *Cilicia*. His incontinence was not his only nor chiefeſt ſtain; for he held exotic opinions concerning *Chriſt*, denied original ſin, &c. which he called the *weſtern hereſy*, and deſcribed S. *Jerom*, not indeed under his own name but that of *Aram* which ſignifies malediction, as the chief abettor of it, venturing beſides to attack S. *Auſtin* on the ſame ſubject; ſo that this *Theodorus* ſeems to be one of the firſt authors of *Pelagianiſm* and *Neſtorianiſm*. The former hereſy *Ruſinus* probably learned from him and brought into *Italy*; the profeſſors of it *Celeſtius* and *Julian* after being expelled *Rome* retired to him in 421, but now having ſome glimmering hopes of having their ſentences reverſed, upon the account of pope *Celeſtine*'s advancement to the ſee of *Rome*, whom they knew to be a perſon of a mild condeſcending diſpoſition, and upon the ſcore of *Placidia*'s being removed from court, they left *Mopſueſtia* to try their cauſe once more at *Rome*; upon which *Theodorus* like a true trimmer, to pleaſe the others in the council of *Cilicia*, readily ſubſcribed to the condemnation of *Julian* and *Celeſtius*.

7. They had ſome reaſons to think the princeſs *Placidia* of the ſame ſentiments with the fathers of *Cilicia* in regard of their doctrine, ſo that underſtanding ſhe, who till this time had been all in all with her brother the emperor, was quite out of favour, they began to reſume new courage. The motives of her diſgrace proceeded from jealouſy; for the *Goths* bearing her a great

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reſpect as having been their queen, the emperor was perſuaded ſhe held a private correſpondence with them, and ſhe finding him ſo eſtranged from her deſired to retire with her children *Valentinian* and *Honoria* into the *Eaſt*, which was granted without any difficulty. Soon after the emperor fell ſick and died of a dropſy the fifteenth of *Auguſt*. He was a prince zealous for the church, but had no great capacity for governing; in wars abroad and councils at home he relied upon his generals and miniſters, and accordingly had different ſucceſs. Dying without will or children, *John* the laſt year's prefect of the *Pretorium*, encouraged by *Caſtinus* and *Ætius* two powerful officers, took the imperial purple. * He had in *Italy* ſome advantage over *Theodoſius*'s ſoldiers, who were ſent to the aſſiſtance of his aunt *Placidia*; but at laſt was ſeiſed on at unawares in *Aquileia* and beheaded. Three days after *John* was taken *Ætius* arrived with 60,000 *Huns* to ſuccour him, but, touched by *John*'s fate and *Placidia*'s advantageous offers to him, he made the *Huns* return home and was very ſerviceable to *Placidia*, particularly in vanquiſhing *Theodoric* king of the *Goths* who beſieged *Arles*. *Placidia* during the minority of her ſon *Valentinian* III. being regent of the *weſtern* empire, gave up *Ravenna* to the pillage of the ſoldiers for ſiding with *John*, and ſent *Caſtinus* into baniſhment. *

8. In 425, *Valentinian* III. *Placidia*'s ſon by *Conſtantius*, was acknowledged emperor of the *Weſt* the 23d of *October*. In the ſame year two great miracles were performed at *Hippo* in the

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the perſons of *Paul* and *Palladia*, natives of *Ceſarea* in *Cappadocia*, afflicted with horrible tremblings all over. After having in their travels made their miſery known in different places, they at laſt came to *Hippo* ſome fifteen days before *Eaſter*, going every day to viſit S. *Stephen*'s relicks, which had been brought there about a year ſince. *Eaſter-day* morning, *Paul*, as he was praying, took hold of the rails that encompaſſed the martyr's relicks, fell down on the ground as if aſleep, but without trembling, as he was uſed to do both ſleeping and waking. After ſome time he riſing up perfectly cured, the people ran to S. *Auſtin*, who ſat in his chair in the church, and nothing was heard but acclamations of joy and univerſal gladneſs. As ſoon as they were ſilent and the leſſons had been read, S. *Auſtin* told them: tho' they were wont to read the books of S. *Stephen*'s miracles, yet that the living book of this young man's countenance, in which the torments he uſed to undergo were effaced and the lines of joy ſtamped in their room, might ſuffice for that day: that he hoped they would excuſe him for having ſpoke ſo little to them, ſince he had ſpoke more yeſterday faſting and this day than would have been poſſible for him, had he not been aſſiſted by S. *Stephen*'s prayers. To underſtand this, we muſt remember that he was then 70 years of age, that he eat nothing on holy *Saturday*, that the greateſt part of the night was taken up in bleſſing the fonts and in ſolemn baptiſms. *Paul* dined with S. *Auſtin*, and gave him his hiſtory to this purpoſe.

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9. I was born at *Cesarea* in *Cappadocia*, of a family that was none of the meaneſt. We were ten children, ſeven ſons and three daughters: I am the ſixth child, and my ſiſter *Palladia* the ſeventh. As we were all together, my eldeſt brother treated my mother, not only with injurious language, but laid violent hands upon her, without any of us ſo much as aſking him why he did ſo. My mother in grief and rage went betimes to the baptiſmal font with a deſign to curſe my eldeſt brother, but meeting in the way my uncle by the father's ſide (as ſhe thought, for it was rather an evil ſpirit in his ſhape) who perſuaded her to curſe all of us, ſhe gave ear to his counſel, entered the *Baptiſterium*, took hold of the ſacred font, and with her boſom bared and diſhevelled hair, begged of God we might be vagabonds and wander over the face of the earth: a dreadful warning to all mankind againſt diſobedience. Her imprecations were heard, and we were all by degrees according to our age ſtruck with this trembling of our limbs. My mother had at laſt a horror of the fruits of her too efficacious prayers, and unable to ſupport the remorſe of her conſcience, went and hanged herſelf. We aſhamed of our own infamy fled our country taking different ways for our wanderings, and have heard ſince that my ſecond brother recovered his health at the memory or tomb of the glorious martyr S. *Laurence* at *Ravenna*. Hearing this, my ſiſter and I went to ſeveral places celebrated for miracles, as *Ancona*, *Uzala*, *&c.* but about three months paſt, a perſon of a ſplendid countenance

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and venerable grey hairs told me, I should be cured in three months. And your holiness appeared to my sister just as I behold you now: by which we understood we were to come here. For I have often afterwards beheld your holiness in other towns in the very same manner I behold you now. Then he related his 15 days devotion and cure as I have done already. The *Tuesday* following the sister was cured after the same manner as her brother had been on the *Sunday*. All this occasioned some fine sermons of S. *Austin*'s upon the duty of children to their parents, upon the various miracles done at *Ancona*, *Uzala*, &c. by S. *Stephen*'s relicks, which along with the history of these ten children he mentions again in the 22d book *of the City of God*.

10. It was this saint's grand design to make all mankind denizens of this holy place, but his more particular concern regarded the chosen portion of his flock, the religious of both sexes. From both quarters he met with some mortifying accidents: amongst the men one *Januarius* had, contrary to his professed poverty, kept money in his life-time under a specious pretext of its being his daughter's, for whom he managed it till she came to age, and on his death-bed took his oath that it was not his daughter's, giving it away to the church by legacy. S. *Austin* would not let such prophane offerings come into the sanctuary, and highly offended at this breach of poverty, took care to obviate such kind of evasions for the future by wholsom laws, which had their desired effect, insomuch that he was able not long after this fact to present every

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every individual of his community to the ſtricteſt ſcrutiny imaginable, and yet ſhew him in this point unexceptionable. His trouble from the devoted ſex happened, becauſe they deſired to change their ſuperior who had for ſome years ſucceeded S. *Auſtin*'s ſiſter, and whom for a great while they ſeemed to like very well. S. *Auſtin* diſpleaſed at this petition of theirs, writ them a refuſal in few but ſtrong terms; as alſo inſtructions for their manner of life, in the very ſame words all along as in his rule, with this only difference, that he made no mention here of the nuns dreſs and knit caps, and determined, what he does not ſo expreſly in his rule, their baths to once a month.

11. *Olympiodorus*, *Frigeridus*, and *Philoſtorgius* finiſhed their hiſtories, or rather brought them down to this year. *Claudian*, *Rutilius*, *Macrobius* and *Servius*, ſeem about this time to have died either in a phyſical or ſcriptural capacity. *Olympiodorus* was a heathen by religion and a poet by profeſſion; but nothing could be farther from a poetic ſtile than his hiſtory writ in 22 books from the year 407 to this; his expreſſions are low and creeping, without life or any thing to recommend them except truth and clearneſs, which make the fragment of it preſerved by *Photius* eſteemed notwithſtanding all its faults. *Frigeridus* writ the ſame hiſtory in *Latin* as *Olympiodorus* in *Greek*, and took care to particulariſe every action, which makes him valuable among the ſcarcity of the hiſtorians of thoſe times. *Philoſtorgius* was a violent *Arian*, and writ a *Church Hiſtory* in 12 books, from

320

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320 to 425, which is nothing but a romantic deſcription of the heroic actions of his party: the moſt conſummate villains among the *Arians* are his ſaints, the *Catholics* and *Semi-arians* cheats and impoſtors. His ſtile is elevated, and ſometimes ſet off with agreeable figures of rhetoric, but not knowing when to leave off, he in ſome places ſtuffs them in ſo thick that they become tireſom. It is no wonder, ſuch a continual tiſſue of lies and calumny ſhould be in the utmoſt deteſtation with the orthodox, and that by conſequence we have nothing but *Photius*'s abridgement of him, and ſome ſcraps out of *Suidas*. *Claudian*, who was a *heathen* hiſtorian of his times in verſe, was the moſt excellent of all the *latin* poets ſince the *Auguſtan* age; his periods are ſmooth, his fancy elevated and copious, tho' ſometimes redundant and carried away with the heat of his imagination. *Rutilius* was a *heathen* poet too of quality, who writ his travels in verſe, and dealt his invectives about againſt the *Jews* and *Chriſtians* ſtocked with much wit and more malice. *Macrobius* a *grecian Pagan* writ in *latin* the *Saturnalia*, in which he brings down abundance of the works of antiquity, makes agreeable grammatical and ſometimes hiſtorical reflections. *Servius* is the celebrated commentator of *Virgil*, who with ſome few faults has many excellencies.

12. This year put a final period to the patriarchs of the *Jews*. From the ruin of their temple they were without altar, without the ephod, without ſacrifice, deſtitute of the true worſhip

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worſhip of God, and at the ſame time extremely averſe to idolatry. They retained, however, ſtill their ſabbaths, their unleavened bread, *&c.* and were marked by circumciſion, that like *Cain* they might not be killed as they were hid from the face of God, and became vagabonds upon the earth. Like ſo many *Eſaus*, they were ſervants to the true *Iſrael*, and like beaſts of burden carried the ſcriptures about with them, that thus they might ſtand authentic witneſſes to the *Pagans*, and to the *Jews* againſt themſelves. They alſo retained a kind of a ſuperior among them, diſtinguiſhed by the title of a patriarch, tho' neither deſcended from the tribe of *Juda*, nor the race of *Aaron*, who exacted from the *Jews* exceſſive taxes under the notion of tithes, which made him be ſtiled by the emperor *Honorius*, the tyrant and robber of his nation. They led diſſolute lives, and were guilty of ſuch extravagant crimes, that at laſt the emperor thought fit to aboliſh this office entirely, ſo that from this time downward there is no more mention of them. —— S. *Marollus* Bp. of *Milan*, firſt an excellent religious, then an admirable prelate, paid this year his debt to nature, and was ſucceeded by S. *Martinian*. *Atticus* Bp. of *C. P.* died before him: we have already given his character, and I ſhall only add, that he combated *Pelagianiſm* with a true epiſcopal zeal.

Of

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Of CHRIST 426. *Of* THEODOSIUS II. 19, *and* VALENTINIAN III. 2. *Of* CELESTINE 3.

1. AFTER *Atticus*'s death, the ſucceſſion ſeemed to hang between *Philip* of *Sida* and *Proclus* two prieſts of *C. P.* and diſciples of S. *Chryſoſtom*, but the love the people had for *Siſinnius*, who was paſtor of a pariſh in the ſuburbs, called *Elaia* or the *Olive* where our Saviour's aſcenſion was annually celebrated with great ſolemnity, determined the choice in his favour. He had always been extremely chaſt and charitable to the poor even to an exceſs, and this perfection roſe higher in proportion to his dignity. *Philip* of *Sida* in *Pamphylia* wrote a book called *the chriſtian hiſtory*, conſiſting of 30 books, and each book of 24 ſections, *i. e.* in all 720 ſections. He writ after a diffuſe *aſiatic* manner, but nothing could be more unequal than his work: ſometimes abundance of momentous actions were huddled up together for ſhortneſs ſake, ſometimes again trifles were dilated upon, and continually to ſhew his learning, uſeleſs digreſſions out of geometry, muſic, *&c.* were brought in by head and ſhoulders: in this hiſtory he often declaimed againſt *Siſinnius*, who was preferred to the ſee of *C. P.* before him, tho', in his own opinion, he manifeſtly excelled *Siſinnius* in eloquence. His competitor *Proclus* was a perſon of a quite different temper; and *Siſinnius*, who could have wiſhed him Bp. in his place, conſecrated him Bp. for the ſee of *Cyzicus*.

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Cyzicus. But the people there disputing his authority, and alledging, that the pretended privileges of that see were only the effects of *Atticus*'s usurpation, *Proclus* glad to be freed from such a burden came back to *C. P.* and *Sisinnius*, who perhaps by this time was convinced of *Atticus*'s encroachments, let the affair drop, so that *Dalmatius* was made bishop there. *Sisinnius* having rid his hands of this business, zealously prosecuted the *Messalian* monks, and procured the banishment from *C. P.* of *Alexander* the founder of the *Acemetes*, whose character being doubtful, I shall speak the less of. He was born in *Asia minor* of a noble family, studied at *C. P.* where afterwards he obtained some office in the emperor's palace, from whence he retired into a monastery in *Syria.* He was offended there at the religious cultivating gardens and laying up provision for the next day, which made him think of another kind of life that he judged more perfect; in his travels into *Syria*, he converted *Rabula* afterwards bishop of *Edessa*, declined the episcopal dignity offered to him, converted thirty highway-men, and put them under a superior to teach them religious observance. Then after three years prayer, he instituted a perpetual choir for his disciples, which being of four different nations, *Syrians*, *Grecians*, *Latins* and *Egyptians*, he distributed them into four different classes, who keeping choir by turns perpetuated the praise of God without interruption. They soon increased to the number of 400, their poverty was prescribed by a prohibition of any change of dress, multiplicity

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multiplicity of garments, or provision for more than a day. Coming to *Antioch* he opposed *Porphyrius*'s intrusion in 404, and returning afterwards under *Theodotus* was by that holy bishop turned out of *Antioch* for a *Messalian*. *Sisinnius* had the same idea of him, and therefore chased him from *C. P.* He continued his institute however to the day of his death, which happened four years from this time. SS. *Nilus* and *Theodotus* were of opinion, that he was a *Messalian*: it is evident, however, that his successor *Marcellus* a man of incomparable virtue and wisdom, propagated this institute with unsullied zeal; so that if *Alexander* leaned something towards the *Messalians*, it was only by a personal error, which did not infect his flock.

2. *Patroclus* Bp. of *Arles*, who had plagued the church by his ambition, tyranny, usurpations, *&c.* was stabbed in several places by a *Barbarian*, who had received private orders from *Felix* master of the militia to murder him and *Titus* a holy deacon. *Honoratus*, who succeeded *Patroclus*, had more virtues than the other vices: he was born in *Gaul*, of an illustrious family that had been honoured with the supreme dignity of the consulship. His education and genius equalled the nobleness of his extraction, insomuch that he generally by strength and address bore away the prize in bodily exercises, and in the productions of his mind shewed a beauty and strength beyond his years worthy of posterity. His almost infant thoughts extended themselves to wide eternity, and fixed his resolutions before the first dawn of youth,

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notwithſtanding his father's oppoſition, to receive baptiſm, and with it to quit the pomps of the world for coarſe attire and a mortified life. His elder brother *Venantius* was his companion in his pious undertaking; and both of them, after diſtributing their goods to the poor, put themſelves under the conduct of *Capraſius*, a venerable ſolitary perſon of a conſummate wiſdom in the iſlands by *Marſeilles*. From thence they travelled into *Achaia* where *Venantius* died, and *Honoratus* returned into *Provence*. *Leontius* the Bp. of *Frejus* deſired he would take up his habitation in his dioceſe, to which *Honoratus*, who was well acquainted with the rare qualifications of this holy prelate, readily conſented; and to ſhun the perſecutions of honour, which he thought too frequently followed him, choſe about the beginning of this century the iſland of *Lerina*, which was then a dry deſart place infeſted with ſerpents, but at his arrival was delivered totally from thoſe venomous animals, and by his prayers enriched with ſprings of water. Great multitudes of people reſorted to him thither, to be formed more perfect ſervants of God; he durſt not truſt himſelf alone with the conduct of them, but acted every thing by *Capraſius*'s advice, ſo that like *Moſes* and *Aaron* they governed jointly together God's choſen people. One diſcharged the part of a vigilant paſtor, whilſt the other in the ſecret of his cell implored by his continual prayers the divine aſſiſtance. Under ſuch chiefs, they had always the pillar of the cloud, and the pillar of fire; the

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the one to enlighten, and the other to refreſh them.

3. They abounded there in the affluence of all bleſſings ſpiritual and temporal; the latter ones were beſtowed upon them with ſuch a profuſion of the faithful's charity, that they were obliged to have a perſon of known probity to diſtribute among the poor the vaſt overplus of what was neceſſary for them. Out of theſe riches S. *Honoratus* only took barely enough for the daily portion of his monks, by which it ſometimes happened that they had nothing to feed upon but the herbs of the iſland. The abſtinence of the religious at all times was exemplary, their obedience prompt and retirement wonderful. S. *Honoratus* never left the iſland but once, and that upon the following occaſion. He had a relation called *Hilary*, who was poſſeſſed of all the qualifications both of mind and body, that could make him appear to advantage in the world. He had a ſweet countenance, briſk ſparkling eyes, an agreeable deportment, and an excellent genius. His education was ſuitable to the dignity of his birth, and his natural talents were ſo far improved by art, that he carried away the prize of eloquence from his country-men, and obtained the chiefeſt offices among them. It grieved S. *Honoratus* to ſee theſe perfections in him perverted to a wrong end, and therefore, with the ſtrongeſt reaſons and the tendereſt expreſſions, conjured him to change his life. *Hilary*, invincible in the wrong, oppoſed reaſons to reaſons, and to get rid of his troubleſom charity, as he then thought it, ſwore that he

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would never yield to what he desired of him. Then S. *Honoratus*, with a prophetic spirit said: well, then I will obtain from God what you deny me. But as yet the saint's tears could not soften *Hilary*'s hardness, nor his affection persuade him to save himself, so that by an unhappy victory he made *Honoratus* quit the field and return home. But in this distance of place *Honoratus* attacked him by the violence of his prayers, and made his rebellious heart yield to the power of God's right-hand. *Hilary* himself thus describes the manner of it: What agitations, what tempests did the combat of contrary wills then excite in me? How often was I for and against the same thing! but at length *J. C.* acted in me by *Honoratus*; and three days after he departed from me, the mercy of God, which he had solicited by his prayers, subdued my stubborn soul. The trouble of my thoughts had banished sleep from my eyes. I saw on one side *Christ*, who called me with his goodness, and on the other the world, presenting me a prospect of all its charms and pleasures. My mind made a comparison of both sides, and floated up and down in suspence of the choice I ought to pursue. But, O divine *Jesus!* thanks to your mercy, which the prayers of your servant *Honoratus* prevailed upon, that has broke my chains to fix me to you by the chains of love. From this happy captivity I will fall no more into the slavery of sin. I come submitting myself to you my God, from whom my pride had kept me far asunder, *&c.* In obedience to this divine vocation he sold his estate to his brother,

gave

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gave part of the money to the poor, and part for the uſe of indigent monaſteries; then went to S. *Honoratus*, who to take him from the dangerous baits of the world, haſtened to ſhut him up in the deſart of *Lerina*. Immediately then appeared in *Hilary* the wonderful change, ſays S. *Leo*, which the grace of God, that fore-runs the free-will of man, works in a ſoul truly converted. His looks were modeſt, his mind eaſy, his language humble, and his whole exterior and interior ſpoke a perſon that had put his hand to the evangelical plough without looking back, or thinking of what he had left behind him. There is a doubtful expreſſion in S. *Eucherius*, that hints at his being baptiſed after his converſion and retreat: but very plain ones of the profound eſteem *Eucherius* had of his virtues, to whom he truſted the education of his ſon *Salonius*, and of his daily improvement under the conduct of the holy *Honoratus*.

4. S. *Honoratus* being returned to his beloved ſolitude, converſed by an epiſtolary correſpondence with a world of people, amongſt whom S. *Paulinus* of *Nola* ſtands diſtinguiſhed, as amongſt his diſciples SS. *Eucherius*, *Maximus*, *Lupus*, *Vincent*, *Hilary*. *Eucherius* was a wealthy ſenator of *Lyons*, and father of two ſons *Veranus* and *Salonius*. *Maximus* ſucceeded *Honoratus* in the monaſtery of *Lerina*, upon his promotion to the ſee of *Arles*. *Lupus* was a man of quality born at *Toul* in *Lorain* and married to *Pameniola* ſiſter to the juſt mentioned *Hilary*; after they had paſſed ſeven years together in a conjugal ſtate, the Spirit of God inſpired them

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by mutual consent to continence. She retired to a monastery of nuns, and he went to *Lerina*, from whence returning this year to *Mascon* to sell his estate and give the price of it to the poor, the people of the city of *Troyes* in the lower *Champagne* elected him bishop. *Vincent* was S. *Lupus*'s brother, whom he accompanied from *Lerina*, probably upon the same account. The beginning of *Vincent*'s life may be taken from his own words in his *Commonitory*, writ eight years after this time, in which he says: as time is always snatching something from us in this world, so we by way of reprisal should be always snatching something from time to make provision for eternity.... The commodiousness of the place is likewise another invitation to the work. For having made my escape from the croud and clutter of cities to an obscure village, and there shut myself up in the secret abode of a monastery, where without great distraction the *Psalmist*'s admonition may be practised. *Be you quiet and see that I am God.* Moreover such a work suits best with that religious life I now profess. I have been sufficiently tossed about for some time in the sad variety and confusion of a military life, but now at length by the blessing of *Christ* have taken shelter in this harbour of religion, the safest refuge from the world, here to divest my soul of all its ruffling passions of pride and vanity, and to offer up to God the acceptable sacrifice of a truly *Christian* humility; that thus insured from worldly temptations, I may avoid not only the wrecks of this present life, but the burnings of that which is to come.

5. It

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5. It was to S. *Honoratus* and the monks of *Lerina*, that *Caſſian* dedicated his collations or conferences. This *Caſſian* was born in *Scythia* of noble parents, and conſecrated his early years to the ſervice of God in a monaſtery at *Bethlehem*, diſtinct from S. *Jerom*'s. For greater improvement, he and one *Germanus*, with whom he contracted a ſtrict friendſhip, went to viſit the monks and anchorits of *Egypt* and *Thebaida*; after ſeven years ſtay among them, in which time he had been entertained with excellent diſcourſes and examples of ſpiritual comportment, they returned to the deſarts of *Syria*: the monks, at that time being under *Theophilus* of *Alexandria*'s laſh upon the account of *Origeniſm* and *Anthropomorphitiſm*, came to *C. P.* where S. *Chryſoſtom* made *Caſſian* deacon; but this holy biſhop not long after being unjuſtly depoſed, he, with *Germanus* now ordained prieſt, took a journey to *Rome* with letters in his defence. *Caſſian* was after this made prieſt, and at *Marſeilles* founded two monaſteries one for women and the other for men, which laſt is the celebrated abby of S. *Victor*. There he compoſed ſeveral writings: the firſt is called *the monks inſtitutions*, divided into 12 books, whereof the firſt four treats of the dreſs and way of living of the *eaſtern* monks, and the other eight are taken up with remedies againſt the eight deadly ſins. This treatiſe is addreſſed to *Caſtor* Bp. of *Apté* (a ſmall town 20 miles almoſt N. of *Aix*, under which arch-biſhoprick it is as well as *Frejus* his brother *Leontius*'s ſee) at whoſe requeſt *Caſſian* formed a

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plan for the future monaſteries this biſhop deſigned out of the practice of the *eaſtern* monks. His firſt book deſcribes their dreſs: the ſecond their choir, in which he remarks, that they had twelve pſalms at veſpers and as many at matins: that the leſſons for *Saturday*, *Sunday* and *Lent*, were out of the new ſcripture, but at other times one leſſon out of the *New* and another out of the *Old Teſtament*: at the end of every pſalm the religious ſtood up and ſaid a ſhort prayer in ſecret, but no *Gloria Patri*, as was practiſed in the *weſtern* church: neither were theſe pſalms ſung alternatively, but one ſung them with pauſes, and the reſt liſtened with ſilence and attention. From *Saturday* veſpers to *Sunday*'s, and from *Eaſter* to *Whitſuntide*, they had no genuflexions nor faſting. In the third book he tells us, that *tierce*, *ſext*, and *none*, had each of them three pſalms; that *prime* was not in uſe among the *Egyptian* monks, but lately eſtabliſhed in the *Weſt* and at *Bethlehem*; that the monks who came after the firſt pſalm were not allowed to enter the oratory or choir, but lie proſtrate at the door, to beg pardon for their lazineſs at their coming out; but at night they might enter before the ſecond pſalm was over; that *Saturdays* faſt was introduced at *Rome* after S. *Peter*'s example, who faſted on the *Saturday* to overcome *Simon* the magician. In the fourth book he ſhews, that none are admitted among them, unleſs firſt well tried by patiently bearing affronts, *&c.* that no perſon's goods muſt go to the monaſtery he lives in, leſt it ſhould prove a motive for exalting himſelf above others. That at the ſign that called

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called them to prayers or work, they muſt immediately leave all they were about to go where they are called, without ſo much as ſtaying to make an end of the leaſt letter of the alphabet begun. The eight following books are againſt the eight capital ſins, which he reckons thus: gluttony, fornication, covetouſneſs, anger, ſadneſs, anxiety, vain-glory and pride.

6. His *Conferences* or *Collations* next ſucceeded, which bring down the choice ſentences and inſtructions of the moſt illuſtrious abbots of *Egypt* and *Thebaida*. They are 24 in all, the ten firſt are dedicated to *Leontius* biſhop of *Frejus*, and *Helladius* ſuperior of the monaſtery eſtabliſhed by *Caſtor*: the 7 following ones are dedicated to S. *Honoratus*; in the third of theſe, that is the thirteenth of the 24, he unhappily broaches the peſtilent liquor of *Semi-pelagianiſm*: for altho' he had ſufficiently declared againſt the groſſer errors of *Pelagius*, and admitted of the neceſſity of grace to compleat good works in order to ſalvation, yet he here eſtabliſhes, that the beginning of our good deſires and actions often fore-run all grace, which is then acquired by human labour and induſtry. It is to be lamented, that a work in other points ſo uſeful ſhould have theſe ſtains; but S. *Eucherius* and *Victor* an *African* making an abridgment of it blotted them out, and it is probable that SS. *Benedict*, *John Climacus*, *Gregory the great*, *Peter Damian*, *Dominic*, *Thomas* of *Aquine*, with *Caſſiodorus* and *Rhabanus*, had theſe abridgments in their eye, when they extolled them at ſo high a rate, and took them for leſſons whereby to form

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form their lives. S. *Honoratus*'s monks at firſt ſeem not to have been infected with the poiſon of this thirteenth *conference*, but it worked by ſlow degrees and ſeiſed upon ſome there, who would otherwiſe have been the brighteſt luminaries of this age in the *Gallic* church. The contagion reached *Vitalis* a perſon of note in *Africa*, who aſſerted that the beginning of faith was not the gift of God; but allowed that to be his gift which our prayers obtained by faith. S. *Auſtin* confuted him by ſeveral arguments, but principally by the prayers of the church for the converſion of infidels, which prayers are much the ſame with thoſe of *Good-friday*. He proceeded to ſhew, that it would be ridiculous to pray for what we believe that we alone perform, or thank God for thoſe things which we hold he does not perform. He then propoſed 12 articles relating to grace, each of which he proved ſo fully, that *Vitalis* yielded to the force of truth, and ſubmitted to the energy of divine grace.

7. *Leporius*, who held *Pelagian* tenets againſt grace, and ſome new-fangled opinions concerning the incarnation, being confuted by the *Gallic* biſhops and S. *Auſtin*, made a public retractation of his errors, and was by S. *Auſtin* ordained prieſt. He had a long time before abandoned a plentiful eſtate to embrace this holy prelate's inſtitute, who obſerving his humility and other good qualities advanced him to this dignity. *Severus* Bp. of *Milevis* had ſuch a good opinion of one of his prieſts, that without intimating any thing of it to his people he nominated him his ſucceſſor. *Severus* dying, the clergy were afraid of

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of commotions in the city about this nomination, and desired S. *Austin* to come thither to obviate them if possible by his presence. He came accordingly, and the good character of the person designed, and S. *Austin*'s authority had the desired effect: but apprehending the same or worse inconveniencies after his decease at *Hippo*, he called the clergy and people together and told them, that considering his great age of 72 years, he had designed *Eraclius* one of his priests for his successor, in case they had no exceptions against him. The known probity of *Eraclius* warded off any thing of this kind, he was acclaimed successor to the universal satisfaction of the city; after which he committed to his care most of his affairs, and particularly those that related to trials, that he might have more time to prepare for eternity.

8. *Apiarius*'s tryal came on again: pope *Celestine* had thought fit to restore him to his dignity, for which purpose he sent *Faustinus*, who had been his predecessor *Zosimus*'s legate in *Africa*, to judge his cause; *Aurelius* of *Carthage*, *Valentinus* the primate of *Numidia*, and 13 other bishops were present, where *Apiarius* was charged with a number of monstrous crimes, clearly proved against him, tho' *Faustinus* was his advocate as well as judge; but the most inconteſtable proof was his own confession of the criminal facts alledged, extorted from him by the remorse and stings of his conscience. After this the *African* bishops writ a letter to the pope to conjure him not to be so easy in receiving the appeals of excommunicated persons, which in regard of priests they said were forbid by

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by the council of *Nice*, and inferred the ſame in regard of biſhops. Theſe 15 fathers it ſeems did not yet know the canons cited by pope *Zoſimus*'s legates belonged to the council of *Sardica*, and touched with the inconveniency of theſe appeals were for ſtretching the *Nicene* canons out farther than they could bear: if they abſolutely pretended that the appeals and the canons claſhed is uncertain, but this is evident, that afterwards, upon the knowledge I ſuppoſe of the *Sardica* canons, they gave the pope his right of receiving appeals from their biſhops, as well as from all the biſhops of the *catholic* world.

Of CHRIST 427, 8. *Of* THEODOSIUS II. 20, 21, *and* VALENTINIAN III. 3, 4. *Of* CELESTINE 4, 5.

1. SAINT *Auſtin*'s next labour was to ſettle the minds of the monks of *Adrumetum* (now *Mahometa*) ſituated on the ſea-coaſts near *Tunis*. *Florus* a native of *Uzala* went thither from the monaſtery along with *Felix*, where finding S. *Auſtin*'s letter to *Sixtus*, they copied it out, and *Felix* brought it home, read and explicated it to the monks; ſome of them were ſtrangely ſtartled at this letter, and imagined it to be none of S. *Auſtin*'s, and if it was, that it contained falſe doctrine, at leaſt in the latitude of *Felix*'s explication. *Florus* returning to *Adrumetum*, and being blamed by the monks as the author of all their diſquiets in ſending this letter among them, he told the whole affair from firſt to laſt to *Valentine* the abbot, who writ to *Evodius* Bp. of *Uzala* and got a learned prieſt called

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called *Sabinus* to explicate the difficulties of this letter. *Evodius* and *Sabinus* complied with the abbot's requeſt, but *Sabinus*'s explication availed nothing, and *Evodius*'s letter met with the ſame fate as S. *Auſtin*'s; *Valentine* therefore finding theſe remedies ineffectual, at length permitted *Creſconius* and one *Felix* (different from *Felix Florus*'s companion) to go to S. *Auſtin* for ſatisfaction. They expoſed the caſe to him as if the letter and explications took away free-will; but the firſt *Felix* coming afterwards, S. *Auſtin* ſuſpected the others had not ſtated the queſtion right, ſo he explicated to them the meaning of his writings, and read to them the letters of the councils of *Carthage* and *Milevis*, *Zoſimus*'s univerſal letter, a tract of S. *Cyprian*'s, and then ſent them home with a book of his expreſly made to lay the monks doubts of *Adrumetum*, which he addreſſed to the abbot *Valentine* with the title: *of grace and free-will*, deſiring to ſend *Florus* to him.

2. He was mightily pleaſed at *Florus*'s arrival to find his ſentiments juſt and orthodox, and that peace was eſtabliſhed in the monaſtery, but being informed that ſome of them there ſtill drew ill conſequences from his doctrine, as if it inferred the deſtruction of free-will, the uſeleſneſs of prayer, correction, &c. he penned another book on this ſubject, called *of grace and correction*. Some have thought this monaſtery divided into three parts, (1.) into *Catholics*, as *Valentine*, *Florus*, &c. (2.) into *Semi-pelagians*, who were againſt *Florus*; and (3.) into *Predeſtinarians*, who denied free-will. As for the

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the two firſt, the thing is too evident to be diſputed of: and as for the third ſort, S. *Auſtin*, in the beginning of his book *of grace and free-will*, mentions them as perſons who defended grace in ſuch a manner as to deny free-will, and that for them he writ this book. But this was before *Florus*'s arrival, who put matters in a truer light, and therefore the holy prelate in his *retractations* does not ſay he writ the book for thoſe who did deny man's free-will, but for thoſe who thinking free-will was denied when grace was defended, ſo defended free-will as to deny grace. By which it ſeems, that the aſſertors of grace were only traduced as *Predeſtinarians*.

3. S. *Eucherius* went from *Lerina* to *Lero* a neighboring iſland, from whence writing to *Hilary* at *Lerina*, he ſays: I ought to reſpect all the deſarts for being retreats to ſuch a number of ſaints, but my love to *Lerina* is eminently ſuperior to the reſt: there they receive with open arms thoſe who have been toſſed about in the ſtorms of the world, and deſire to put into this calm harbour of religion. There they find a ſhelter from the ſcorching heats of concupiſcence and worldly ambition, and under the ſhade of their Saviour meet a gentle refreſhment. O bleſſed *Jeſus!* what aſſemblies, what hoſts of ſaints have I there beheld! what ſtrong ſcents of eternal life, what rich perfumes of ſanctity! The inward man ſtands confeſſed to view by the conduct of the outward one. Charity ſtrictly unites them together, humility ſubjects them all to one another: piety renders them mutually compaſſionate: hope ſuſtains them on an unſhaken baſe:

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baſe: modeſty preſcribes to all their ways and actions. Their ſilence is inviolable: their ſerenity of mind ſhines out in their countenances; and it is enough to caſt ones eyes upon them, to behold a choir of angels in a perfect ſtate of tranquillity. They have no deſires, no ambition but to poſſeſs him after whom they ſigh, and to whom they are borne away with all the extaſies and tranſports of love. They ſeek and find, ſo that they ſeem already to be in poſſeſſion of the joys which are the object of all their thoughts and wiſhes.

4. *Siſinnius* of *C. P.* went to receive his unchangeably the 24th of *December*. In the ſhort time of his epiſcopacy he finiſhed the church which S. *Chryſoſtom* had begun at the tombs of SS. *Martyrius* and *Marcian*. Soon after, *i. e.* in this and the next year, died *Praylus* of *Jeruſalem*, *Theodotus* of *Antioch*, *Theodore* of *Mopſueſtia*, and *Honoratus* of *Arles*. *Juvenal* ſucceeded *Praylus*, and conſtituted *Aſpebetes* or *Peter* (of whom *p.* 53.) biſhop of the *Saracens*, from that time forming deſigns of erecting his ſee into a patriarchate. *Theodore* from the time he was made prieſt very vigorouſly attacked the *Arians* and *Eunomians*, both by words and writings, which gained him the character of a pious as well as a learned man. As his cauſe in theſe writings was good, ſo his reaſonings were generally juſt, but intolerably tedious, for the endleſs repetitions of the ſame thing over and over again, and often in the ſame words; for the frequent participles, parentheſes, unnatural poſitions of words, which made his ſenſe dark

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dark and obſcure, notwithſtanding thoſe two great helps to perſpicuity, his low expreſſions and diffuſe ſtile. His other works were not only all of them tedious, but moſt of them erroneous into the bargain; as of original ſin, his notion of the pſalms not belonging to *Chriſt* in a literal ſenſe, his fancies concerning the *Canticles* and *Job*, which he retracted when he found he had incurred the people's indignation and promiſed to ſuppreſs and burn, but we do not find that he went about it. Beſides theſe writings, he had many others which were handed about only among his own party and were to moſt people a long time unknown; tho' at laſt they appeared in ſpight of their natural obſcurity; as his *Chariſius's creed*, where the venom of future *Neſtorianiſm* is ſeen through a confuſion of words. He was more cautious in his ſermons than in his writings, however he was ſometimes caught tripping there too, but being of a timorous diſpoſition, he eaſily diſengaged himſelf by retracting. Moſt of his writings are now loſt, ſo that we have nothing remaining, except the titles and fragments that were collected either by his defenders, or by his accuſers.*

5. S. *Honoratus* finding his end drawing near, ſent for *Hilary*, now abbot of *Lerina*. At his arrival at *Arles*, when he perceived there was no longer hopes of his guide and maſter's life, he was ready to ſink under the exceſs of grief; but the holy biſhop ſupported him with words of comfort, and chid him for having ſuch a womaniſh concern for his friend's death, when he ſaw that friend receive it with open arms.

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The people had their ſhare of ſorrow for his condition, having experienced the happy change from *Patroclus*'s covetouſneſs and ambition, to this biſhop's charity and humility; under whom the ancient diſcipline of the church began to reſpire, and the charity of the apoſtolic age blaze forth anew. To have ſome comfort in the loſs, they deſired him to let them know whom he thought worthieſt to ſucceed him, and the ſaint accordingly marked out *Hilary* for the perſon. In-fine, S. *Honoratus* gave up his ſoul into the hands of his Redeemer the 16th of *January*, and S. *Hilary*, after having paid his duty to his funeral obſequies, fled away to *Lerina* to avoid the dignity deſigned for him. But in vain, for being overtaken in the way he was brought back and acclaimed S. *Honoratus*'s ſucceſſor. *Theodotus* of *Antioch* before his death united the *Apollinariſts* to the church. His ſucceſſor was *John* a perſon of a laudable character, and *Theodore*'s was one *Miletius*. At *C. P.* the different factions of the people ran high about a ſucceſſor for *Siſinnius*, ſome being for *Philip* and others for *Proclus*; but the court, unwilling ſucceſſions ſhould be carried that way and reſolving none of the *C. P.* church ſhould ſucceed, ſent for *Neſtorius* from *Antioch* and inveſted him in the ſee of *C. P.* the 10th of *April*. He had his birth at *Germanicia*, his baptiſm and infant education at *Antioch*, and that of riper years in the monaſtery of S. *Euprepius* about a quarter of a mile out of town. He was ordained prieſt by *Theodotus*, and commiſſioned to explicate the *Chriſtian* doctrine to the faithful,

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and defend it againſt its adverſaries. This laſt part he performed with a fervent zeal, no one being a greater ſtickler than himſelf againſt the *Arians*, *Apollinariſts* and *Origeniſts*; he was alſo an avowed admirer of S. *Chryſoſtom*. He had an agreeable delivery and a happy fluency in expreſſing himſelf; but his eloquence had the ſound and not the ſenſe, and reſembled thoſe trees which ſhoot forth leaves in abundance but bear no fruit. However, it gained him ſome applauſe from the people, and this joined to his pale countenance, his ſolitude, his ſtudy, his dreſs and affected gravity gave him a reputation, for which, ſays *Vincent* of *Lerina*, he was always more beholden to the world than the world to him. He was no ſooner conſecrated, but he harangued the emperor *Theodoſius* in the preſence of all the people in this wiſe: purge the land from heretics, and in return I will give you heaven; join with me in a war againſt them, and I will wage war for you againſt the *Perſians*. Now, ſays *Socrates*, tho' out of the extreme averſion to heretics ſome people approved of this ſaying, yet they who ſaw the fartheſt, took it for an earneſt of his vain turbulent ſpirit, and were amazed that a ſtranger, before he had well taſted of the waters of the city, ſhould denounce war from the pulpit againſt all ſuch as differed from his ſentiments. His words five days after broke out into actions, for he pulled down a conventicle of *Arians* where they met in private; they in deſpair ſet fire to it, which occaſioned the burning of many houſes in the neighborhood, and gave him the name of *Incendiary*.

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cendiary. He perſecuted the *Novatians* and *Quarto-decimans*, by which many murders were cauſed at *Miletus* and *Sardis.* Infine, he acted and declaimed againſt the blaſphemies of all other hereſies, to open a door to his one ſingle hereſy, which he brought to light in the following manner.

6. His prieſt and confident *Anaſtaſius* on a ſet time preached in the church of *C. P:* let no one call *Mary* the mother of God. She was a woman, and it is impoſſible for God to be born of a human creature. The people were ſtruck with horror and amazement at theſe novel blaſphemies, which *Neſtorius*, inſtead of confuting, abetted by many ſermons. One of them was preached on *Chriſtmaſs-day*, where after having ſpoke of our creation and redemption, he ſaid *Mary* was not *theotocos*, but *anthropotocos*, *i. e.* not mother of God, but mother of man; adding that if God had a mother, the *Gentiles* would be excuſable for their brood of gods and goddeſſes, and S. *Paul* in the wrong for ſaying *Chriſt*, *Heb.* 7. *v.* 3. was *without father, without mother, without genealogy, &c.* This blaſphemy filled the monaſteries of the city with grief, and made the greateſt and ſoundeſt part of the ſenate and people have his doctrine in the utmoſt deteſtation: ſo that only ſome novelliſts, courtiers, and the *Pelagians* whom he protected, ſided with him.

7. *Alypius* having taken a third journey to *Rome*, ſent S. *Auſtin*, *Julian* the *Pelagian*'s book that anſwered his of *marriages and concupiſcence.* The ſaint was then buſy in making a ge-

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neral review of all his works to correct what was amiss, and to defend what was right from the objections of his adversaries; but the world being in expectation of his answer to *Julian*, he was fain to divide his time between these two works, allotting the morning for one and the evening for the other. A tide of other affairs broke in upon his studies, so that he did not live to finish a compleat answer to *Julian*, but only six books of the eight he designed, nor make the perfect review he intended; which was to retouch his sermons and letters, as well as his other writings, which consisted of 93 works containing 232 books. This review is divided into two parts, called the first and second books of *retractations*. His frequent disputes with different *Arians* was one hinderance, and his conference with *Maximin* their bishop in particular; for tho' in the dispute the saint had gained a glorious victory for the Son of God, yet *Maximin* gave out that he had baffled him by the dint of arguments and force of truth.

Of CHRIST 429. *Of* THEODOSIUS II. 22. *and* VALENTINIAN III. 5. *Of* CELESTINE 6.

1. THIS boasting obliged S. *Austin* to manage his cause by writing two books against this *Arian* bishop, whereby the absent as well as the present might see on whose side truth and reason lay. Having gained this disputed field, he was called to new conquests over the *Semi-pelagians* in *Gaul*, who were formidable for

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for their numbers, and otherwiſe illuſtrious for their merits: they had read S. *Auſtin*'s works *of correction and grace*, but, inſtead of being convinced by them, were more ſhocked at his doctrine than before; and, tho' they had condemned *Pelagianiſm* and had an infinite reſpect for this great doctor, concluded to hold their own opinions till ſuch time as they were proved erroneous by reaſon or the authority of the church. *Hilary* a lay-man gave S. *Auſtin* an account of this in two letters, of which only the ſecond is now extant, telling him among other things, that they maintained the beginning of good deſires and faith came from themſelves, even before the reception of grace; but that becauſe he was afraid of miſſing in his expreſſion, he had got a perſon that independent of this occaſion deſerved to be known by his holineſs, to give him the whole detail. This was S. *Proſper*: he was born at a little town in *Provence* called *Ries*, 37 miles almoſt N. E. from *Aix* its metropolitan biſhoprick. He was a venerable perſon, who had never ſeen S. *Auſtin*, but had correſponded with him by letters before: in this he explicates the ſentiments of the *Semi-pelagians* in the ſame manner as *Hilary*, but added their evaſions concerning childrens dying without baptiſm; and that *Hilary* Bp. of *Arles*, tho' in other reſpects he perfectly agreed with his holineſs, yet in this diſſented from him, that he did not hold predeſtination gratuitous. S. *Auſtin* anſwered theſe letters by compoſing two books *of the predeſtination of ſaints*: which prove

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the neceſſity of grace to the beginning and end of all good deſires and juſt actions, a gratuitous predeſtination, *&c.* after having manifeſted the truth of his aſſertions, he proceeds to anſwer an objection, that this doctrine tho' true ought not to be divulged for fear of giving offence, by ſhewing that *Chriſt* and S. *Paul*, not afraid of this paſſive offence, preached up the doctrine of grace; tho' at the ſame time he owns the manner of expreſſing the truth may be ſometimes odious, and therefore points out ſome rules for delivering it in the moſt unexceptionable terms. The ſecond book tho' it has the ſame title as the firſt, yet becauſe it treats particularly of the neceſſity of grace to perſeverance, is generally diſtinguiſhed from the other by the name *of the gift of perſeverance*, or as other editions have it, *of the good of perſeverance.*

2. This work ought to be read attentively over and over again, by all ſuch as pretend to explicate the myſteries and energy of divine grace: it being the maſter-piece of the doctor of grace, wherein the ſolidity, ſtrength and light of his arguments ſeem to ſurpaſs the capacity of mankind, and ſpeak themſelves the productions of the H. Ghoſt, and emanations from the firſt ſource of truth. Succeſſive popes in all ages have eſteemed theſe divine writings; and pope *Hormiſdas* has expreſly declared them to contain the doctrine of the *Roman Catholic* Church in the points of grace and free-will. To theſe books I ſhall therefore refer my reader, who deſigns to be thoroughly informed of the doctrines relating to

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to grace and free-will; it being my design at present to write a history, and not a treatise of divinity. *Quodvultdeus*, a deacon of *Carthage*, earnestly beseeched him to add to his other works a history of all the heresies from *Christ* to the present time; and the saint, tho' he at first excused himself upon the account of his age and labours, yet at last yielding to his importunities, made a short catalogue containing 88 heresies, taken mostly from S. *Philastrius* of *Brescia* and S. *Epiphanius* of *Salamina*, whose *panarium* he had not seen, but only an abridgment of it. He designed a second book to shew in what heresy consisted, had not death prevented him.

3. It is wonderful, that the saint at any time could write such a number of excellent works, but more, that he could do it under the infirmities of old age, and amidst the swords and threats of the *Vandals* whom count *Boniface* had introduced into *Africa*. This count had on all occasions evidenced his fidelity to *Placidia*, and was in proportion rewarded by her with the highest honours; but in this state of prosperity he forgot or neglected his purpose, if not vow, of continence, and married to *Pelagia* a lady of the royal family of the *Vandals*; she was an *Arian*, but upon this marriage renounced her heresy, seemingly at least, for had she renounced it sincerely, neither she nor the count would have suffered their daughter to be baptised by an *Arian*. It was moreover the common report, that he let consecrated virgins in his house be perverted and rebaptised by *Arians*, and that, besides his fault in contracting marriage, he kept

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a company of concubines. Theſe outrageous crimes demanded ſingular puniſhments, which were not long deferred. For in 427 *Ætius*, jealous of his riſing glories, ſuggeſted to the empreſs, that *Boniface* kept private correſpondence with the *Vandals* and was carving out an empire to himſelf in *Africa*, where his power was already exorbitant, to hinder which there was no way left but to call him home: at the ſame time he diſpatched letters away to *Boniface* adviſing him to be upon his guard, for malicious tongues had accuſed him of high-treaſon, and that if he came to *Rome* his deſtruction would be inevitable. *Boniface* receiving theſe letters, tho' conſcious of his own integrity, refuſed to obey the empreſs's ſummons; which convincing her of the truth of *Ætius*'s informations, ſhe ſent three generals *Mavortius*, *Galbio* and *Senox* againſt him, as an enemy to the *Roman* empire. But theſe three being divided among themſelves, *Senox* ſlew the other two, and he himſelf was ſlain by *Boniface*, who thus gained an eaſy victory without the loſs of a ſingle man.

4. *Placidia* to retrieve this loſs ſent *Sigiſvult* with a formidable army againſt him in 428, and he on the other ſide to ſecure himſelf called in *Guntharius* and *Genſeric* two brothers and kings of the *Vandals* to his aid, with a promiſe of aſſiſting them to divide *Africa* between them. At their landing they deſtroyed all before them with fire and ſword, ſparing not ſo much as the leaves of trees, leſt they ſhould afford ſome ſort of nouriſhment to the wretches who had abſconded in caves and dens; but their hatred

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hatred purſued the monaſteries with the utmoſt violence, which upon all occaſions they burned down to the ground or deſtroyed, forcing out the holy virgins, robbing them of the integrity of body, ſometimes taking away their lives, and other times murdering their ſouls. The holy biſhops venerable for their years and ſanctity were put to the moſt exquiſite tortures to diſcover their treaſures; and thoſe who gave mony and they who gave none equally met this barbarous uſage; for however much they gave, the *Vandals* ſtill thought they had more left. *Papinian* Bp. of *Vita* was broiled on a grid-iron, and *Manſuetus* Bp. of *Uri* burned: others were reduced to the vileſt ſlavery, and it would be impoſſible to number up all the biſhops and perſons of quality, who were made like ſumpter-horſes to carry heavy burdens, be goaded on, and often periſh under the weight. They ſnatched young babes from their mothers arms, daſhed their brains out againſt the pavement, or ripped up their bellies. The cities were changed into deſarts, the ſacraments and ſacrifices ceaſed, the churches were abandoned by the biſhops and clergy, and the hymns and praiſes of God were turned into the ſad notes of howlings and lamentations. S. *Auſtin* mourned his unhappy country's fate, but more the occaſion of it the ſins of the people, which in matters of luſt and blaſphemy were of a prodigious ſize; what he could do he did, and like *Moſes* interpoſed for them, ſtriving to deprecate by his prayers the juſt vengeance of the Almighty, and extinguiſh by his tears the fire from heaven. Moreover, finding

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finding ſeveral paſtors ſcandalouſly abandon their churches in this public calamity, he writ to ſhew how incumbent their ſtay was on their duty and character, and put down rules in what caſe it is lawful, and in what vicious to fly from perſecution: the only caſes of the firſt kind being, when the perſecution is perſonal, or the church otherwiſe ſufficiently provided. To paint the guilty fear of paſtors, who on other occaſions fly from their flocks, he repreſents the deſolation of a town which is like to be taken. When, ſays he, perſons of all ages and ſexes crowd to the church, ſome to demand baptiſm, others abſolution, others to be put under penance, and all to ſeek for conſolation. If the paſtors are then wanting, what a misfortune will it be for thoſe who depart this life unregenerate or unabſolved? What grief to their kindred, if faithful, to be deprived of the hopes of ſeeing them in eternal reſt? What cries, what lamentations, nay, what imprecations from ſome, to ſee themſelves without the miniſters of the church and without the ſacraments? Who on the contrary, if faithful to their charge are beneficial to all the world, according to the abilities wherewith God has been pleaſed to endue them; ſome are baptiſed, others abſolved ... all comforted.

5. He employed all his addreſs to bring *Boniface* to his duty; and there are conjectures, that S. *Alypius*, who notwithſtanding his great age in 428 took a third journey to *Rome*, went upon this errand. But be that as it will, his friends at *Rome*, who had always before experienced *Boniface*'s integrity, honour and loyalty, imagining

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gining he was impoſed upon by ſome lurking villain, obtained leave from *Placidia* to go to *Carthage*, where *Boniface*, who producing *Ætius*'s letters, convinced them that what he did was merely out of a principle of ſelf-defence. With theſe letters they returned to *Placidia*, who was ſenſible of *Ætius*'s treachery, but like a prudent woman ſtifled her reſentment, becauſe ſhe had lately this very year 429, made him general of her forces. But ſhe ſent count *Darius* to *Boniface*, who readily undertook all ſhe deſired of him: upon which a truce was made between the *Romans* and *Vandals*, and large ſums of mony promiſed the laſt to leave *Africa*; but *Genſeric*, whoſe brother *Guntharius* was lately dead, being deaf to theſe propoſals, the war began afreſh: *Boniface* then joined by *Aſper* with a gallant army, gave battle to the *Vandals*, but was repulſed with the loſs of great numbers of brave ſoldiers; many of them were ſlain, and many taken priſoners, among whom was *Marcian*, afterwards emperor. A little before *Guntharius*'s death S. *Paulinus* of *Nola* returned home. It ſeems about the beginning of the *Vandals* expedition into *Africa*, a party of them landed in *Campania*, and carried off a conſiderable booty. A poor woman's only ſon was a part of it, who in her anguiſh and diſtreſs of mind told her ſad caſe to *Paulinus*; the ſaint touched with pity, and having no mony, went to *Africa* and offered his own perſon in exchange for the woman's ſon. His maſter, who was ſon-in-law to *Guntharius*, aſked *Paulinus* what he could do, and the ſaint anſwering that he had ſkill in gardening,

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dening, he took him and dismissed the other. Afterwards observing this new servant's comely personage and discreet answers, with the improvement of the garden under his hands, treated him with more affection than the other slaves, which kindness the saint abundantly repaid: for one day he advised him to take care of his affairs, for that the king would soon be cut off by death; he again related this to the king, who taking a view of the man was satisfied of the truth of his prediction, because he had beheld him in a dream sitting among his judges and taking his scourge from him; therefore upon enquiry of his former state and condition, he not only dismissed him, but freighted a ship with large provisions and all the slaves taken from *Nola*. It is natural to conceive the joy of the people there at his triumphant return, and the love and admiration of his flock, that saw their pastor venture his life for his sheep.

6. At *C. P.* the beginning of this year *Nestorius* in a sermon said: I observe the people possess a respect and prudent piety, but are ignorant of things divine. But this is not the people's fault, but to speak modestly, their instructors had not time to treat of these things exactly. Having thus taxed his predecessors negligence, he came directly to his errors, pretending that the scripture never called *Christ* God, when it mentioned his temporal birth or death. Then it was, that the advocate *Eusebius*, afterwards Bp. of *Doryleum*, cried out aloud in the church: the eternal Word himself had a second birth according to the flesh, and from a woman.

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woman. The auditory were divided here in their ſentiments, and *Neſtorius* to confirm his, preached a third ſermon againſt *Euſebius* on the *Epiphany*. *Euſebius* on his ſide penned a proteſtation in theſe terms: I conjure the receiver of this paper by the Holy Trinity, that he make it be known to the biſhops, the prieſts, the deacons, the lectors and lay-men, dwelling in *C. P.* and give them a copy of it for the conviction of *Neſtorius*, who has the ſame ſentiments with *Paul* of *Samoſata* anathematiſed 160 years ſince by the *catholic* biſhops. Then he drew up a parallel of both their ſentiments, which he confuted by the authority of the *Antioch* creed, very little different from that of *C. P.* or that which we uſe at preſent; and from S. *Euſtathius* Bp. of *Antioch* one of the 318 biſhops in the *Nicene* council. *Marius Mercator* a lay-man at the ſame time publiſhed a letter directed to all the faithful, noting the articles wherein *Paul* and *Neſtorius* agreed or differed. A number of other lay-men writ upon the ſame ſubject, and there was ſcarce any one that had the leaſt ſmattering of learning but gave in his verdict: the whole city was in a commotion, moſt people looked upon *Neſtorius* as an heretic, and ſome went ſo far as to threaten to throw him into the ſea. It is of this perſecution he complained in a ſermon preached in *Lent*, wherein he inveighed againſt thoſe who denied original ſin, and this in the preſence of *Julian* of *Eclana*, *Florus*, *Orontius*, *Fabius*, *&c.* who were depoſed and driven out of the *Weſt* for their hereſy. It is probable theſe *Pelagians* diſſembled their doctrine of original

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ginal ſin, and only diſcovered their ſentiments concerning grace, which differed very little from his own; that he found them inclined to give in to his particular ſyſtem of two perſons in *Chriſt*, for which reaſon he zealouſly undertook their protection, and repreſented them to the emperor as holy biſhops perſecuted unjuſtly.

7. *Proclus*, of whom *p.* 79. on a ſolemn feſtival, ſuppoſed to be that of the *Annunciation*, preached a ſermon in honour of the B. Virgin, aſſerting her title of *mother of God* or *theotocos*, and the birth and ſufferings of *Chriſt* true God, vindicating theſe articles of faith from the unreaſonable raillery of the *Pagans*. *Neſtorius*, who was preſent, could ſcarce contain himſelf the time of the ſermon, becauſe he found the man's eloquence gained him very much applauſe; ſo the ſermon ended, he mounted the pulpit, and declared that it was not lawful abſolutely to ſay, that God was born of *Mary*. I cannot ſuffer that voice, continues he, *God is made a Pontiff*, which *Proclus* had then occaſionally ſaid. Man, continues *Neſtorius*, and not the Word of God is riſen, and it is fit we diſtinguiſh the temple from the God that inhabits there. It is a calumny to tax me with *Photinus*'s hereſy: he put the beginning of the divine word in *Mary*, and I aſſert the divine word was before all ages. *Neſtorius* owned, that his opinions ſeemed contrary to the doctors of the church, and that the B. Virgin might in a ſound ſenſe be called the *mother of God*. He declaimed in three other diſcourſes againſt *Proclus* without naming him.

8. Theſe

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8. These sermons of *Nestorius* were collected together, and industriously spread abroad in all the provinces of the *east* and *west*; they were read at *Rome* without the author's name, and in the monasteries of *Egypt* excited such disputes, that the monks were fain to have recourse to S. *Cyril* of *Alexandria*, who to hinder a farther progress of this doctrine, writ a letter to the *Egyptian* monks in general. There he tells them, it would be better for them to abstain entirely from these sorts of disputes; that he wondered how those, who held *Christ* to be God and the B. Virgin his mother, could doubt if the B. Virgin was mother of God; for which he brought proofs from the Scripture, *Athanasius*, and the *Nicene* creed, and answered the *illation* that made the greatest noise (*i. e.* if the B. Virgin is mother of God, she must be mother of the Divinity) and retorted *Nestorius*'s parity back on himself. *Elisabeth*, says *Nestorius*, produces not the soul, but only the body of *John*, and therefore *Elisabeth* cannot be called the mother of *John*'s soul; so tho' the B. Virgin brought forth man to whom God is joined, yet she cannot be called the mother of God but of man; by shewing, that as in the example assigned it would be an idle subtilty to say, *Elisabeth* is mother of the body, and not mother of *John*, so it would be no less idle to say, the B. Virgin is mother of *Christ*-man, but not mother of God. Then S. *Cyril* writ his *scholiums on the incarnation*, explicating the three names *Christ*, *Emmanuel*, *Jesus*, and the union of the humanity with the Word, proving that *Christ* is not *theophoros* or a bearer of

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of God by habitation. He proceeded in this treatiſe after a geometrical manner, firſt explicating the terms, and gradually advancing from the moſt ſimple to the moſt compounded propoſitions.

9. S. *Cyril*'s letter to the monks was ſoon copied and ſent to *C. P.* where it was ſo well received and did ſo much good, that ſeveral of the magiſtrates wrote to return him thanks. *Neſtorius* nettled at this got it anſwered by one *Photius*, and caſt about to do *Cyril* all the ill offices he could. For this end he procured *Cheremon*, *Victor* and *Sophronas*, three *Alexandrians* whom S. *Cyril* had condemned according to the canons (one for oppreſſing the poor and blind, the ſecond for drawing his ſword at his mother, the third for ſtealing with a ſervant-maid ſome mony) to put in a petition to the emperor big with calumnies againſt him. S. *Cyril* had notice given him of all this, and at the ſame time had letters from pope *Celeſtine*, importing that he was ſcandaliſed at theſe ſermons, ſaid to be *Neſtorius*'s, and deſired to know if they were really his. He had other letters from his *Egyptian* biſhops, and complaints againſt *Neſtorius*'s novelties from people that came from all the *eaſtern* churches; which made him think of declaring by a ſynodical epiſtle, that he could no longer continue in communion with him: but hoping that a private letter might work his amendment, he ſent him one that repreſented the troubles this new doctrine had brought into his dioceſe, entreated him to put an end to the ſcandal of the univerſal church, and give the B. Virgin

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B. V. the title of mother of God. For the reſt, concluded the ſaint, be aſſured that I am ready to ſuffer not only impriſonment but death for the faith of *J. C.*

10. *Neſtorius* writ back a ſhort letter, which he acknowledged to be extorted from him by the importunity of *Lampo* S. *Cyril*'s prieſt, and promiſed to perſiſt in friendſhip and fraternity, notwithſtanding the many things, ſaid he, expreſſed by *Cyril* little conducing to it. Matters were in this poſture, when *Dorotheus*, an ejected Bp. of *Marcianople*, brought them to an extremity, by crying out in a full aſſembly and in the preſence of *Neſtorius* who ſat in his pontifical chair, anathema to him who calls *Mary* the mother of God. The people hearing this blaſphemy, in great indignation ran out of the church, declaring they would not communicate with thoſe who held ſuch diſcourſes. And indeed to excommunicate thoſe who called the bleſſed Virgin mother of God, was to excommunicate all the churches, all the biſhops alive throughout the whole world, and all the deceaſed ſaints, who ſpoke after the ſame manner. No body doubted but *Neſtorius* approved of *Dorotheus*'s ſermon, ſince far from reprimanding him he admitted him upon the ſpot to the participation of the divine ſacraments.

11. After this and ſeveral public remonſtrances to *Neſtorius* of his error, many prieſts (among whom was one *Philip*, perhaps he of *Sida*, *p.* 97.) monks and lay-men, ſeparated themſelves from his communion; others chuſing

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to retire secretly from *C. P.* Some preached against this novelty and were silenced; which made the enraged people cry out: we have an emperor, but we have no bishop; for which, some of them being seised, they were bastinadoed in prison, and others ill-treated, who in the face of the church contradicted *Nestorius*. A monk of little capacity, but great zeal, put himself in the middle of the church where the people were assembled together, and was for hindering *Nestorius*'s entrance into the church as being a heretic; for which he was beaten, then consigned over to the magistrates, who had him publicly whipped with a cryer going before, and then sent into banishment. *Basil* a deacon and abbot, *Thalassius* lector and monk, and some others, went to *Nestorius* to know if they understood him aright. They were thrice at his palace without getting audience, and then upon their demanding if he held in a strict sense that *Mary* was only the mother of man, they were beat by his officers, thrust into his prison, stripped, tied to a stake, then stretched along the ground and kicked. There they were kept with a very little sustenance a great while, so that they were very nigh famished; at last they were carried before the pretor, but no accuser coming against them they were remanded to the episcopal prison. From thence *Nestorius* sent for them, and after a captious explication of his doctrine set them at liberty.

12. Then *Basil* and *Thalassius* presented a petition to the emperor, where, after exposing *Nestorius*'s violences, they entreated him not to suffer

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ſuffer his reign to be blotted with hereſy: that this petition was not given out of any motives of revenge, but of a zeal for the faith, for the maintenance of which it would be neceſſary to call a council, and to withdraw the patronage of the court from *Neſtorius*, who abuſed it to all the intents of tyranny and hereſy, and that if he neglected their petition, they proteſted before the eternal King, the judge of the living and the dead, that they were guiltleſs of all the impending miſchiefs. *Marius Mercator* at the ſame time put in a memorial to the clergy and the emperor againſt *Celeſtius* the chief of the *Pelagians*, who had refuged at *C. P.* In this he gives a detail of all the proceedings againſt him and *Pelagius* from the beginning of their hereſies, and ſhews that *Julian* and the reſt, in order to ſatisfy the church, ought now at leaſt to condemn them, and that if they accuſed any one of errors againſt the faith, that they ought to name him, that he might anſwer and be canonically acquitted or condemned.

13. *Neſtorius* pretended not to be touched in this memorial; however, he thought it not amiſs to take occaſion from thence to write to pope *Celeſtin*, and ſtrive to prepoſſeſs him in his favour: the letter runs thus: *Julian*, *Florus*, *Orontius* and *Fabius*, who call themſelves biſhops of the *weſtern* parts, have often had recourſe to our moſt pious and renowned emperor and complained of their hard fate, that they being orthodox perſons ſhould yet ſuffer perſecution in orthodox times; they have often made the ſame complaints to us, and often repulſed

pulſed do not yet deſiſt from complaints. We told them on this occaſion all that perſons could who were not well informed of the truth of the matter; but leſt they ſhould farther preſs the emperor by their importunities, and that we ſhould be divided in their affair for want of knowing it have the goodneſs to inform us. For upſtart ſects demand paſtors vigilant in defending the truth. On this account having found a conſiderable corruption of the true doctrine here in ſome perſons, we have been forced to apply ſometimes mild and ſometimes ſevere remedies to cure them; their ſickneſs having a near affinity with thoſe of *Arius* and *Apollinaris*. They make a confuſion of the Lord's union profeſſing that God the Word *conſubſtantial* to the Father had his original from the Virgin-mother of *Chriſt*, *chriſtotocos*; was built with his temple, and buried with his fleſh, and that the ſame fleſh after the reſurrection was transformed into the nature of the divinity. The Virgin too they ſtile *theotocos*, the mother of God. I believe the fame of the fights we have ſuſtained on this occaſion have reached your holineſs's ears, nor have they been without ſucceſs; for ſeveral have amended themſelves, and learned from us, that it is proper for every child to be *conſubſtantial* to his mother. But if any one uſes the term *theotocos*, by reaſon of the humanity born joined to God the Word, and not on the ſcore of her who brought him forth, we ſay the term is not proper. But it may be tolerated in this ſenſe, that the Word is inſeparable from his temple in which he inhabits that is truly

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truly derived from her. — In this letter it is to be noted, that he pretends ignorance concerning the *Pelagians*, whereas it was notorious to all the world, that beſides their condemnation at *Rome*, *Carthage*, &c. that they had lately been condemned at *Antioch* and *C. P.* therefore the true ſubject of his letter was his ſecond part, which the pope read with a deep reflection, and accordingly prepared betimes an antidote againſt this poiſon.

14. That of *Pelagianiſm* being expelled from the heart of the *weſtern* empire, took hold of ſome of the extremities, and of our *Britain* in particular. To drive it from thence the pope ſent *Palladius* thither, who perceiving the ſouthern parts tainted with *Pelagianiſm* and the northern regions buried in the miſts of *Paganiſm*, entertained a divided compaſſion for them, and acquainted the pope with their miſerable condition; who called him home for further information, and to conſult about proper remedies for theſe malignant diſtempers. That for *Pelagianiſm*, was to ſend ſome able men into *Britain*; and divine providence directed the pope, the *Britiſh* and *Gallic* nations to ſingle out the propereſt apoſtles for ſuch a work: for the *Britons* being on one ſide unwilling to receive their countryman *Pelagius*'s doctrine, and on the other unable to reſiſt his followers arguments, applied themſelves to the neighboring biſhops of *Gaul*, who in a council made choice of *Germanus* Bp. of *Auxerre*, and *Lupus* Bp. of *Troyes*; the pope approved of theſe proceedings, and as S. *Proſper* ſays, ſent *Germanus* Bp. of *Auxerre* in

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his place and with his authority to drive the *Pelagian* heretics out of *Britain.* In the way thither they came to a place called *Nanterre*, about eight miles from *Paris*, where the inhabitants out of respect to their sanctity went in crowds to meet them. S. *Germanus* made them a sermon; then casting his eye upon a young girl about ten years old, in whose countenance he observed something heavenly, he demanded the names of the girl and her parents. The parents told him they were called *Severus* and *Gerontia*, and their daughter's name was *Genoveva*. S. *Germanus* congratulated them for having such a daughter, whom he foretold should in future times be an example to men themselves: to him *Genoveva* discloſed the secrets of her heart, and desired from his hands the solemn benediction of virgins: he granted her this request, and finding casually a piece of copper with a cross engraved upon it, he gave it the young virgin, saying: keep this for my sake, wear it always about your neck for your only ornament, and leave gold and precious stones for those who serve the world: then recommending her to God and her parents, he went on his journey and took shipping for *Britain.*

15. They set out with a favorable gale of wind, but in the midst of the ocean, a legion of infernal furies, who opposed their designs, raised mountains of waves to over-whelm their bark, and involved the heavens in sable darkness. S. *Germanus*, who in needful slumbers lost the sense of danger, was roused from sleep by S. *Lupus* and the rest to their assistance, who with an

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an undaunted courage poured forth his prayers to God, rebuked the winds and waves, and ſprinkling them with ſome oil he bleſſed upon this occaſion, he ſmoothed the boſom of the raging deep, and turned the winds ſo much to their advantage, that they made all their ſail, and in a ſhort time reached the deſtined ſhore. The fame of their lives, miracles and ſermons, drew there ſuch multitudes of people, that the churches being no longer able to contain them, they preached in the fields and high-ways, and recovered our nation from *Pelagianiſm* beyond hopes: the chiefs of that party declined public diſputes at firſt, but finding their congregations mouldering away, they at length determined to try their fortune. The ſcene of action was *Verulam*, where S. *Alban*'s body was buried: the *Pelagians* made a ſplendid figure in dreſs and equipage, and began the onſet with a flouriſh of words and inconcluſive diſcourſe: the *catholics* came in a poor attire, but after having ſtood the ſhock of their adverſaries arguments, they charged them ſo home with ſcriptural and apoſtolical authority, that all the people acclaimed them victory and were hardly prevailed with from offering violence to the contrary party. This victory was graced immediately with a miracle; for a young maid about ten years old that was blind being preſented to both parties, and the *Pelagians* refuſing to meddle with her, S. *Germanus* took a box of relicks from his neck and applying it to her eyes cured them of blindneſs. After this miracle they went to give thanks at the ſepulchre of S. *Alban*, *Britain*'s proto-martyr.

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16. Another miracle arrived ſoon after the former; for S. *Germanus* having put his foot out of joint by a caſual fall, it happened that the houſes in the neighborhood, which were covered with thatch and ſtraw were ſet a-fire, and the wind blowing towards the ſaint's lodgings, it was looked upon as certain, that the fire would take hold of them; which made the people offer to remove him in their arms. The ſaint refuſed their kindneſs, and the flames to ſhew their reſpect to him paſſed over the houſe he was in, tho' they raged furiouſly on both ſides of it. His foot being cured miraculouſly, he again continued his function of going about and doing good.

Of CHRIST 430. *Of* THEODOSIUS II. 23. *and* VALENTINIAN III. 6. *Of* CELESTINE 7.

1. MEantime the *Picts* and *Saxons* with joint-forces moved againſt the *Britons*, who, being ſenſible of their weakneſs, intreated the holy biſhops *Germanus* and *Lupus* to come to their camp, where their preſence gave new life, and animated the ſoldiers beyond a reinforcement of troops. It was then the holy time of *Lent*, and theſe biſhops having diſpoſed great numbers of them to the duties of religion, baptiſed them at *Eaſter*; then they marched againſt the enemy, S. *Germanus* being their general, who not forgetful of the military knowledge he had formerly acquired, with a band of light-armed ſoldiers took a view of the country round about

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about him, and encamped in a valley encompassed with mountains lying directly in the enemies way, ordering his soldiers upon a signal given to shout out whatever he should pronounce. The *Picts* and *Saxons* marched silently on thinking to surprise the *Britons* at unawares, but S. *Germanus* had from time to time by scouts intelligence of their march, so that when they were just come up he gave the word *Allelujah*, which they all shouted out together, and this noise being multiplied by repeated echoes from the rocks and mountains, the *Picts* and *Saxons* in a fright threw down their arms, left their baggage behind them, and ran away with such precipitation, that great numbers of them were drowned in a river they had lately passed at their leisure. This bloodless victory on the *Britons* side was gained in *Flintshire*, near a town called *Mold* by the *English*, and the field of battle has still the name of *Maes-Germon*, or *German's Field*. The *Gallic* prelates having thus delivered our *Britain* from spiritual and corporeal enemies, returned with a prosperous voyage home.

2. *Palladius* from *Rome* went into *Ireland*, but his mission had not the good effect of S. *German's*: for the people there shut their ears to this wise enchanter, and would not as yet open them to the voice of truth; but being by the pope constituted arch-bishop and apostle for *Caledonia*, he with an happy zeal rooted out *Paganism*, *Pelagianism*, and many vicious customs of the country: he ordained *Servanus* Bp. for the *Orcades* and *Tervanus* for the *Picts*, and after one year's labour in the vineyard of our Lord,

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Lord, went in 431 to eternal rest. From this time we may ſtate the entire ruin of the *Pelagians*, for they were now expelled all the *weſtern* empire, even our *Britiſh* iſles, and this very year driven from *C. P.* after which they kept themſelves ſo cloſe that no more of their hiſtory came down to poſterity.

3. *Neſtorius*, who was the prop of this declining party, began to be now no longer able to ſuſtain himſelf. S. *Cyril* writ to the emperor *Theodoſius* and *Eudocia* a long letter, wherein he briefly confutes all the different hereſies, and more at large thoſe of *Apollinaris* and *Neſtorius* without naming them: his arguments againſt *Neſtorianiſm* being much the ſame as in his epiſtle to the monks: beſides which, he here inſiſts upon thoſe words of the eternal Father: *this is my beloved Son*. Remark, ſays the ſaint, he does not ſay, *in him is my beloved Son*, but, *this is my beloved Son*, to ſhew that *Chriſt* is but one Perſon. In his epiſtle to the queens, that is, to *Pulcheria*, *Arcadia*, and *Marina* the emperor's ſiſters conſecrated to God, he proves that *theotocos* was an expreſſion authoriſed by S. *Athanaſius*, *Atticus* of *C. P.* *Antiochus* of *Phœnicia*, *Amphilochus*, *Ammon* of *Adrianople*, *John (Chryſoſtom) Severian* of *Gabala*, *Vitalis* and *Theophilus* of *Alexandria*. He ſent another epiſtle to *Neſtorius*, in which he clearly, as far as the ſubject can bear it, explains the nature of the divine union, how *Chriſt* God-man is born of the Virgin, and often uſes the word *hypoſtaſis* as more expreſſive for a perſon than *proſopon*. *Neſtorius* anſwered *Cyril* with hard language inſtead

instead of reasons, with an air of contempt advising him to read the fathers before he meddled with disputes, and learn from them, that the Deity is impassible; as if S. *Cyril* had held the contrary, who in all his writings, and even in his last letter to him, expressly affirmed the Deity to be impassible. After this imposition on S. *Cyril*, *Nestorius* goes on saying, he held two natures in one person *en monadico prosopo*, and that the two natures were connected in one person *eis henòs prosópou synapheian*; but tho' these expressions seemed to look the right way, yet *Nestorius* meant nothing by them but a moral union of natures, wherein God and man were personated. Therefore he carefully avoided the term *hypostasis*, and substituted *prosopon* in its place, which might stand for a theatrical representation, as well as for the substantial compliment of nature; for the same reason he rather made use of *synapheia* connexion, than of *henosis* union.

4. S. *Cyril* writ to the pope, letting him know that hitherto he had not writ about *Nestorius*'s errors to any other bishop; then giving a detail of all his transactions and doctrines worthy of anathemas, he concluded: but tho' matters stand thus, yet we durst not presume to break off communion with him, before we had laid open these things to your piety. Vouchsafe therefore to declare your sentiment, that we may clearly know, if we can still communicate with him, or must openly proclaim, that no one should communicate with him who maintains and preaches this erroneous doctrine. At that time the pope was employed in examining *Nestorius*'s

torius's writings which were sent to him by *Antiochus*: he had ordered them to be first translated out of *greek* into *latin*, and gave a commission to *Leo* his deacon to select some understanding person to write upon that subject. *Leo* pitched upon *Cassian*, as being qualified for this task by his study of divinity and his skill in the *greek* and *latin* languages. He composed therefore a treatise *of the incarnation*, divided into 7 books. In (1.) he shews that heresy like an hydra multiplies itself, that *Nestorianism* has a connexion with *Ebionism*, *Sabellianism*, *Arianism*, *Photinianism*, but principally with *Pelagianism*: in (2 *and* 3.) he proves *Christ* God and man, and the Virgin-mother *theotocos*: in (4.) he proves the unity of *Christ* from the scripture: in (5.) he rejects a moral and asserts an essential union of *Christ*'s person with his natures: in (6.) he argues from the symbol of *Antioch* where *Nestorius* was baptised; in (7.) from the *greek* and *latin* fathers, and in particular from his master S. *Chrysostom*.

5. And now the pope having in a synod at *Rome* thoroughly examined S. *Cyril*'s and *Nestorius*'s sentiments, he writ 7 letters bearing date the same day, *viz.* the 11th of *August*: the (1.) is to S. *Cyril*; (2.) to *Nestorius*; (3.) to the clergy of *C. P.* (4.) to *John* of *Antioch*; (5.) to *Rufus* of *Thessalonica*; (6.) to *Juvenal* of *Jerusalem*; (7.) to *Flavian* of *Philippi*. *Possidonius* was commissioned to deliver these letters to S. *Cyril*, for him to further them on to their respective places. In that to S. *Cyril*, he gives him great encomiums for his zeal, declares that his

sentiments

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ſentiments are entirely conformable to his own; that he gives *Neſtorius* ten days to retract in formal terms his error, and in caſe of his refuſal, impowers him (*i. e.* S. *Cyril*) by the authority of the *Roman* ſee, and in his place to execute the ſentence of excommunication againſt him. In that to *Neſtorius*, he marks his errors, and acquaints him with the power he had given S. *Cyril* in caſe he did not retract, ſhews that his ignorance of the *Pelagians* was counterfeit, *&c.* In that to the clergy of *C. P.* he exhorts them to firmneſs in their faith, and to bear *Neſtorius*'s perſecutions with patience, declaring all his excommunications null which were iſſued out from the time of his broaching his hereſy. His epiſtles to the biſhops were much to the ſame purpoſe; and tho' directed to four different biſhops are word for word the ſame with one another.

6. S. *Cyril* writ a little before the arrival of theſe letters to *Acàcius* of *Berea*, who fifty years paſt had been ordained biſhop by S. *Euſebius* of *Samoſata*, concerning *Neſtorius*, *Dorotheus*, *&c.* *Acacius* anſwered him by expreſſions of kindneſs, exhortations to peace and prudence, without entering into an examine of the truth of each party: he told him too, that he had ſhewed his letter to *John* of *Antioch*, in which he tells him, that *Neſtorius* did not hearken to his repeated admonitions, becauſe he had got it into his head that he was his enemy, but writ to *Rome*, propoſing ſome things in a long letter, directed to my lord the worſhipper of God, the Bp. of the church of the *Romans*, *Celeſtine*,

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leſtine, who reading his works condemned him, *&c.* *John* being a friend to *Neſtorius* ſent him the pope's letter, and a copy of S. *Cyril*'s with one of his own: in this he expreſſes his affection to him, perſuades him to lay aſide obſtinacy and pride, and read thoſe letters in the preſence of ſome of his friends, who would rather give him wholſom than palatable advice. That tho' the time fixed by the pope was ſhort, yet what was required at his hands might be done in a day's time, or in a few hours; for it is only conſidering, that many of the fathers of the church had uſed the term *theotocos*, but none of them had rejected it. That without this the *Weſt*, *Egypt*, and perhaps *Macedonia*, would break off the union which God had accorded to his church by the labours of ſo many biſhops, and principally of the great *Acacius*. He means *Acacius* of *Berea*, who contributed to extinguiſh the ſchiſm of *Antioch* in the time of its Bp. *Alexander* and pope *Innocent*. He adds, that the advice he gave him was not his alone, but was alſo the advice of the other biſhops preſent, *viz.* of *Archelaus*, *Apringius*, *Theodoret*, *Heliadius*, *Meletius*, and *Macarius* newly ordained Bp. of *Laodicea*. *Neſtorius* returned a civil anſwer, and to excuſe himſelf pretended he found a diviſion in the city at his coming betwixt ſome that uſed the term *theotocos*, and others that only uſed *anthropotocos*, to reconcile whom, he had aſſerted ſo often the term *chriſtotocos*: that no body leſs than *John* ſhould wonder at the preſumption of the *Egyptian* (S. *Cyril*) of which he had given ſo many inſtances, and that

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that he hoped a council would be called ſoon, where, ſays he, if it pleaſe God, my conduct will be approved of.

7. Meantime, S. *Cyril*, to put in execution the pope's commiſſion, aſſembled a council of all the biſhops of the province of *Egypt*, and writ a ſynodical letter in his and their name to *Neſtorius*, to ſerve for his third and laſt admonition: declaring to him, that if he did not in the time fixed by the pope, that is, in ten days after the reception of this ſynodical letter, renounce his errors, that they would no longer communicate with him, nor own him for a biſhop: that from this time forward they communicated with the clerks and lay-men he had depoſed or excommunicated: that it would not be accounted a ſufficient recantation or profeſſion of faith to hold the *Nicene* creed, becauſe he held it in a wrong ſenſe, but that he muſt anathematiſe his wicked tenets: a profeſſion of faith then follows, beginning with the *Nicene* ſymbol, and continued with an explication: after this an anſwer to *Neſtorius*'s objections ſucceeds, with arguments againſt him, one of them is taken from the myſtery of the euchariſt in theſe terms: we announce the death according to the fleſh of the only Son of God, *i. e.* of *J. C.* and confeſs his reſurrection and aſcenſion into heaven, in celebrating in the churches the unbloody ſervice of the ſacrifice: for thus it is we approach the myſtical *eulogies* and are ſanctified, partaking of the holy body and precious blood of our Redeemer *J. C.* and we receive it not as common fleſh, God forbid, nor as the fleſh of man

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man ſanctified and joined to the Word by an union of dignity, or by an inhabiting divinity, but as the true and quickening fleſh appropriated to God the Word. For he who is life by nature as being God, being made one with his fleſh, has rendered it quickening and life-giving. He concludes this letter with 12 anathematiſms, which was brought to *Neſtorius* the 30th of *November* by four *Egyptian* biſhops, *Theopemptes*, *Daniel*, *Potamon*, and *Macarius*.

8. Before theſe deputies arrived *Theodoſius* ordered a council to be called, at the requeſt of both parties; *viz.* of *Baſil* and the monks on one ſide, and *Neſtorius* on the other, who thought by ſecular power and the accuſations of *Cheremon* to get S. *Cyril* condemned. *Epheſus* was the place nominated for the council, and the time fixed to *whitſuntide*. *Theodoſius* ſent a circular letter to S. *Cyril* as well as to the other biſhops, but beſides this he writ him another, blameing him for writing two different letters, one to him and his empreſs, and the other to his ſiſters. Either, ſays he, you thought we were at variance, or hoped to make us ſo by your letters. The curioſity of knowing it would ill become a biſhop in the firſt caſe, and the other part of the alternative is altogether intolerable. However, he declares he is willing to put this up, that he may have no lawful excuſe of abſenting himſelf from the ſynod. S. *Auſtin* was ſummoned by name on the ſcore of his uncommon merits, for which he was thus diſtinguiſhed above biſhops of ſuperior ſees. An officer called *Eghanius* was charged with the emperor's letter, who

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who arriving at *Carthage* about *Easter* next year heard that S. *Austin* was dead, and returned to *C. P.* with letters from *Capreolus* Bp. of *Carthage*, who succeeded *Aurelius*.

9. S. *Austin*'s last days were employed in answering *Julian*, which he did by following him step by step, putting down his own words and answering them: and in composing an extract of moral precepts from the scripture, bearing *a looking-glass* for title, making use not of the text of the *Septuagint* as usually, but of S. *Jerom*'s translation, in which the saint meeting with some seeming contradictions, he proposed to himself to reconcile them, but death obliged him to leave this and his work against *Julian* imperfect. *Genseric* after his victory, like a flame driven by tempestuous winds, destroyed all before him, and augmented the miseries of *Africa* already described. *Boniface* not being able to make head against him, fortified these three only remaining towns *Cirtha*, *Carthage* and *Hippo*, and threw himself into the last with good provisions and some of his best troops. *Genseric* sat down before it, pushed on the siege with vigour, and blocked up the town by sea and land: *Possidius* and many other bishops refuged there, who one day being at table with S. *Austin*, he said to them: during these calamitous times, my first prayer to God is, that he would free this town from the hands of the enemy, but if he has ordered it otherwise, that he would give us strength to suffer according to his divine will, or that he would take me from this world to himself. The other bishops after

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this made the ſame prayer, and God was pleaſed to have regard to the laſt part in reſpect of S. *Auſtin*; for after having preached with all his force and ſpirit without intermiſſion in the church, he fell into a fever the third month of the ſiege. He practiſed what he often inculcated to his friends in ſuch like circumſtances, *viz.* that the moſt virtuous baptiſed perſons ought not to truſt ſo far to their ſanctity as to depart this life without a worthy and competent penitence. For this end he made the pſalms relating to penitence (perhaps thoſe we call the 7 *penitential ones*) to be writ out and faſtened to the wall by his bed-ſide to meditate upon them and mourn his paſt offences, and for fear of having this pious entertainment interrupted, he for about ten days before his death gave orders to his attendants not to let any one into his chamber, except at ſuch hours as the phyſicians came to him, or they brought him to eat. Thus he paſſed his time in prayer, that he might make his death, which is the pain of ſin, become a ſacrifice agreeable to God. To him he returned the ſoul he gave him on the 28th of *Auguſt* in the 76th year of his age, which had nothing impaired his judgment, hearing, nor, which is more wonderful, his ſight; and the ſacrifice was offered up to God in our preſence, ſays *Poſſidius* Bp. of *Calama*, at his burial. He made no legacy, becauſe the poor man of God had nothing to leave: in his life-time, he adorned *Hippo* with monaſteries of both ſexes and many buildings, enriched the poor with his alms, endowed the church with an exemplary clergy and a fine

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a fine library, edified the people by his example and inſtructions, and ſhone a reſplendent light to the univerſe in the works he compoſed.

10. *Poſſidius* of *Calama*, who had lived familiarly with him for forty years and writ his life, adds, that in the time of his ſickneſs another ſick perſon came to him, and deſired he would impoſe his hands upon him to be cured: the ſaint anſwered, that if he had power over diſtempers he would cure himſelf, but the ſick man inſiſting, that he was admoniſhed in a dream to come to the Bp. *Auſtin*, he impoſed his hands and immediately cured him. The ſame *Poſſidius* made a catalogue of S. *Auſtin*'s works, in which, tho' he did not pretend to take in all his writings, yet what with books and ſermons they came up to 1,030, many of which are now loſt. In ſuch a number of works, it would be wonderful if there ſhould not be ſome room for critics, but all that they can with any colour object to him is (1.) his ſtile: which muſt be allowed, notwithſtanding his profeſſion of rhetoric in the moſt celebrated ſchools of *Afric* and *Europe*, to be rather eaſy than polite, diffuſe than ſublime, and more taken up with the gingling of words than the real ornaments of ſpeech; but then we ought to conſider, that as an *African* he was tinctured with the roughneſs of his ſoil, like which, his imagination being warm, and glowing with bright ideas, he could not ſuffer them to cool upon his hands by a nice care of words and periods; that gingling was then the ill *goût* and faſhion of the times, and the purity of the *latin*

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language and true eloquence being very much on the decline, his ſtile, tho' inferior to S. *Jerom*'s, S. *Ambroſe*'s, *Symmachus*'s, &c. yet was ſuperior to that of ſome of the celebrated pieces of the age he lived in. (2.) It is objected that his erudition falls ſhort of S. *Jerom*'s, *Gregory*'s, &c. which muſt alſo be granted: but however theſe and other writers may poſſeſs their particular excellencies, yet thoſe of wit and judgment can never be conteſted with him; this makes even his want of that high degree of erudition not ſo much a blemiſh as a panegyric upon his natural parts, which without that foreign aid could arrive to the utmoſt ſtretch of human knowledge, make himſelf maſter of the whole compaſs of nature, the whole circle of arts, and frame an entire ſyſtem of divinity, that unravels the moſt intricate difficulties of the conſcience, and explains the moſt incomprehenſible myſteries of divinity. Upon theſe he has writ more than any author before him; his method is ſtill to eſtabliſh ſome ſet principles, and from thence to draw a train of conſequences, and this he does all along without any magiſterial ſupercilious air, but with the utmoſt modeſty and humility, with that depth of judgment, that penetration of wit, and that ſtrength of reaſoning, that he has obtained the title by way of eminence of the *reaſoning Doctor*. His ſermons not being ſo proper a ſubject for this, one muſt not take an eſtimate of his works by them, but by his polemic writings, in which he ſubjects all things to reaſon, *Idolaters, Manichees, Donatiſts, Pelagians, &c.* but his maſter-piece are his treatiſes concerning grace

and

and predeſtination, which the church in the principal points has conſecrated to poſterity as her own; which the popes and the greateſt ſaints have zealouſly defended as the ſequel of this hiſtory will ſhew, and which have deſervedly gained him among others, theſe following titles: *the reſtorer of the ancient faith*; *the mouth and tongue of the ancient church*; *the ſoul of the holy councils*; *the chief aſſerter of grace and predeſtination*; *the oracle of the law*; *the image of the divinity*; *the doctor of doctors*; *the pillar of truth*; *the maſter of the world, &c.*

11. The *Semi-pelagians* of *Gaul* continuing to whiſper about, that S. *Auſtin* had run into the contrary extreme to *Pelagius*, and retained ſome tincture of his former *Manicheiſm* in his laſt books, S. *Proſper* undertook the cauſe of the grace of God and the injured *Auſtin*, whoſe death he was not yet apprized of, in a treatiſe ſtiled *peri achariston*, or *of the ungrateful*, that is, of perſons who receive gifts from God, and think they owe them to themſelves. It contains a thouſand lines in verſe, ſparkling with the force and beauty of his genius; the matter of the poem is noble, the thoughts are ſublime, the expreſſions elevated to a juſt height and flowing with an eaſy greatneſs on a ſubject ſcarce capable of the fire and delicacy of poetry. There are ſome verſes prefixed to this book, namely a ſhort preface to the work, an epitaph on the *Neſtorian* and *Pelagian* hereſies, and theſe lines upon one who writ againſt S. *Auſtin*.

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An inſect ſcribbler durſt the ſaint engage,
His heart long ſince ſcorched with infernal rage.
Preſumptuous ſerpent! from his midnight den,
What made him crawl on earth and look at men? . . .
But now in vain he rolls his ſpeckled pride,
And thinks in various folds his head to hide;
In vain he ſtrives to ward that prelate's blow,
Who upon aſps and baſiliſks can go.

In the three firſt chapters of this *peri acharision*, he gives the hiſtory of *Pelagius*'s tranſactions, adverſaries and errors. In the five following ones he introduces the *Pelagians* arguing with the *Maſſilians*, that they had no reaſon to exclude them from their communion, who were ſo near allied to them in their ſentiments that they muſt both ſtand or fall together. In the other 37 he proves the neceſſity of grace and the liberty of the will, with a full anſwer to all their objections. This treatiſe had not the deſired effect; for the *Semi-pelagians* had that impregnable bulwark of pride, as held out againſt the powers of grace and reaſon, inſomuch that the verſes out of *c.* 27. of this book, may juſtly be applyed to them.

For through the crooked windings of the heart,
The will her courſes veers to ev'ry part;
Wanders 'midſt doubtful mazes of deſires,
Moves on all ſides, ſtands ſtill, proceeds, retires.
But let cold fears, or warmer hopes prevail,
Still vanity's the wind that ſwells the ſail;
That makes fond errors from their fall rebound,
And deeper rooted grow by ev'ry wound.

12. In the *Eaſt*, *Macedonius* the *Barley-eater*, *Alexander* the *Acemete*, and *Syneſius* of *Ptolemais*

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mais died. This biſhop had no ſooner accepted of his dignity, but he broke from the uſual pleaſures and recreations that poſſeſſed his heart, plunged himſelf into the depth of buſineſs and affairs which had been his conſtant averſion, to perform the duties of his ſtation; and built a monaſtery near the river *Aſclepius*, that the religious inhabitants thereof might ſhew him a yet more excellent way. God, pleaſed with the endeavours of his ſervant, preſented him with a long ſeries of afflictions, to purify him from the ſpots he had contracted by his too eaſy former life: for, beſides thoſe ſufferings which were his immediate choice, he had thoſe of his country, which was now in ſuch a diſpirited defenceleſs condition, that the *Cyrenians* tamely ſaw their lands ravaged, their wives and children carried-off, their altars prophaned, their towns taken and plundered, and this by a pack of cowardly rovers, who never durſt offer before at any thing above the prize of a few paltry cattle and ſome ſtraggling ſlaves. *Ptolemais* the capital was every minute in danger of the ſame fate, to prevent which *Syneſius* wrote preſſing letters to *Alexandria*, and deſcribed the wretched circumſtances they lay under ſo pathetically in his *cataſtaſis*, that he ſtirred up every reader to the relief of this city, where he himſelf had his turn of keeping watch, and, tho' a biſhop, was only diſtinguiſhed from the reſt by a ſuperior and more univerſal concern for his people. To theſe common calamities of his country, thoſe of his family were joined: two of his ſons being firſt ſnatched away by death, and they ſoon

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after followed by his third and only ſurviving hope. But *Syneſius* having now by long cuſtom fortified himſelf in that maxim, of not eſteeming any occurrence of life which had no dependance on him, as truly good or evil, excluded the grief of this loſs from his heart, as being without his power. This is the moſt we know of his actions; and as to his writings, which conſiſt in orations, treatiſes, epiſtles and poems, a ſublime ſtile and a copious ſtock of erudition run through them all, enriched with frequent applications of hiſtorical facts, illuſtrated with grave inſtructions of morality, and enlivened with an agreeable infuſion of poetry: to which his epiſtles often add fine ſtrokes of raillery, with a delicacy free from the common tincture of the *African* ſoil. —— His brother *Euoptius* ſucceeded him.

Of CHRIST 431. *Of* THEODOSIUS II. 24, *and* VALENTINIAN III. 7. *Of* CELESTINE 8.

1. ON the 22d of *June* the *weſtern* church loſt S. *Paulinus* Bp. of *Nola*. His life being deſpaired of, two biſhops *Symmachus* and *Acyndinus* came to viſit him, and this gave him ſuch joy, that for a while he forgot his diſtemper; but recollecting that his approaching hour was at hand, he ordered the ſacred veſſels to be brought to his chamber, that he might with the biſhops offer up the ſacrifice to recommend his ſoul to God. After this he demanded where his brothers were, which the ſtanders-by underſtanding

ſtanding of the biſhops, anſwered they are here, but the ſaint replied, I mean my brothers *Januarius* and *Martin*, who have juſt now ſpoke to me and ſaid they would preſently be with me again. By *Januarius*, he meant the martyr *Januarius* of *Benevento* whoſe relicks were then at *Naples*, and by *Martin*, S. *Martin* of *Tours*. Then he ſung the pſalm: *I have lifted up my eyes to the mountains, &c.* which being finiſhed, his prieſt *Poſthumian* put him in mind that he owed forty gold ſhillings for cloaths he had bought for the poor, at which the ſaint ſmiling ſaid, have confidence in God, we ſhall find ſome body to pay this debt, accordingly a preſent was brought him from the Bp. *Exuperantius* and his brother *Urſacius* of fifty gold ſhillings. The night coming on his diſtemper increaſed, yet at the break of day he ſaid his *matins* as uſually, made an exhortation to his clergy, and at evening upon lighting up the lamps ſung: *I have prepared a lamp for my Chriſt:* about ten at night an earthquake ſhook his cell, and he gave up the ghoſt; his countenance and body appearing white as ſnow. A great number of his writings are loſt, but we have ſtill 52 letters and 26 poems of this ſaint, in which there are ſome very fine deſcriptions and beautiful tranſitions from one ſubject to another.

2. The day of S. *Raulinus*'s death the council was opened at *Epheſus* to examine *Neſtorius*. He had the beginning of this year oppoſed 12 anathematiſms of his own againſt as many of S. *Cyrils*, for which he was handled by *Marius Mercator*'s pen, according to his merits. S. *Cyril*

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ril himſelf put out three works partly to defend his anathematiſms, and partly in defence of *Proclus*'s ſermons. In the firſt he anſwers the objections of *Andrew* of *Samoſata*; in the ſecond thoſe of *Theodoretus*; in the third confutes what *Neſtorius* ſaid againſt *Proclus*. They are all excellent writings, eſpecially the third. This was the ſaint's winter employment: but *Eaſter* being over, which fell on the 19th of *April*, he and *Neſtorius* both haſtened to *Epheſus*. *Neſtorius* had a number of troops in his train, and ten biſhops and two counts *Candidian* and *Ireneus* in his company. *Candidian* was commiſſioned by the emperor to keep peace in the council, and ſee it well regulated without meddling with any thing relating to faith: *Ireneus* had no commiſſion, but went out of pure friendſhip with *Neſtorius*. S. *Cyril* ſet out with fifty biſhops, that is, with about half the biſhops of his province, the reſt ſtaying at home to attend their churches; had a favourable voyage as far as *Rhodes*, afterwards narrowly eſcaped a tempeſt, and came to *Epheſus* 4 or 5 days before *Whitſunday*, which was then the 7th of *June*. *Juvenal* of *Jeruſalem* arrived five days after *Pentecoſt* with the reſt of the *Paleſtine* biſhops, among whom was *Aſpebetes* or *Peter* the Bp. of the *Saracens*, who, taking leave of S. *Euthymius*, was admoniſhed by him to have a particular regard to *Cyril* and *Acacius* of *Melitina*'s ſentiments. S. *Euthymius* had been *Acatius*'s diſciple. *Flavian* of *Theſſalonica* with the biſhops of *Macedonia* arrived about the ſame time.

3. *John*

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3. *John* of *Antioch* with his company made the biſhops wait a long time. They pretended it was impoſſible for them to reach *Epheſus* by the ſet time, *i. e.* on *Pentecoſt-day:* for the biſhops could not leave their churches till after *New Sunday*, *i. e.* the next *Sunday* after *Eaſter*, when the new baptiſed put off their white garments and received the biſhops bleſſing. That this *Sunday* being the 26th of *April*, and ſome of the biſhops 12 days journey off of *Antioch*, it would be the 8th of *May* before they could come to *Antioch*, that it was thirty days journey from *Antioch* to *Epheſus*, ſo that tho' they ſhould only make one day's ſtay there, they could not arrive at *Epheſus* before *Pentecoſt Monday*. Whilſt the biſhops were expecting them, they preached ſeveral ſermons on the *incarnation*. S. *Cyril* in his gives great commendations to the aſſembled biſhops, to the town of *Epheſus* honoured with the relicks of S. *John*, to the B. Virgin, whom ever and anon he ſtiles *theotocos*. Mentioning pope *Celeſtine*, he gives him the titles of *father*, *patriarch*, *and archbiſhop of the whole earth*. In this ſermon he ſpeaks of another had the day before concerning the allegorical patridge, *Jerem.* 6. *v.* 11. *Acacius* Bp. of *Melitina* harangued pathetically upon the ſame ſubject; he has this expreſſion there by the by; the croſs with the altars of *J. C.* is honored, and ſhines upon the front of the churches. *Theodotus* of *Ancyra* had two ſermons on the *nativity*, which with abundance of good reaſon, well inforced, confuted *Neſtorius*; and which, if we take father *Garnerius*'s judgment, were

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were not equalled by any production of this learned age. These two Bps *Acacius* and *Theodotus* were friends of *Nestorius*, who often at *Ephesus* visited and conversed with him, and were extremely afflicted to find that he persisted in his heresy.

4. *John* of *Antioch* being about five or six days journey off *Ephesus*, sent a letter to S. *Cyril*, big with expressions of friendship and his eager desires to be with him at the council: I am got thus far, says he, by the prayers of your holiness, after having suffered much in my journey; for it is now thirty days together that I have travelled without intermission, some of our bishops have fallen sick in the way, and we have lost several of our horses. Pray therefore, that we may finish our journey of five or six days more, and embrace your dear and holy person. Meantime two bishops of his company, both metropolitans, *viz.* *Alexander* of *Apamea* and *Alexander* of *Hierapolis*, arrived at the council, who, finding a general complaint of *John*'s delay, assured the assembled prelates over and over again, that *John* had expressly commissioned them to acquaint the council, that he desired no stop should be put to it for him, but in case of his delay to proceed to affairs without him. There were then above two hundred bishops of different provinces assembled; the precise point of time the 7th of *June*, at which the bishops were ordered to meet without any excuse, was now above a fortnight past, the greatest number of the bishops were incommoded by their stay at such an expensive place, several of them were sick,

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ſick, and ſome few dead, which made them cry out, that *John* affected this delay not to be preſent at *Neſtorius*'s condemnation, becauſe he imagined the diſgrace of this perſon, who had formerly been one of his clergy, might reflect upon himſelf; that biſhops had come from much more remote places, and that, infine, *John*'s meſſage not to ſtay for him ſufficiently ſhewed, he would not take it ill if they made no longer delay. So they appointed the opening of the council for the 22d of *June*.

5. The day before they ſent four biſhops to *Neſtorius* and his party, to notify this reſolution of the fathers, and to invite them to the council. *Neſtorius* and his party anſwered, they would conſider of it, and come if they judged it neceſſary, and deſired *Memnon* Bp. of *Epheſus* to open the church of S. *John* for them, the others being aſſembled in that of the *B. Virgin*: *Memnon* refuſed this, and the people zealous for the catholic faith oppoſed this ſeparate meeting. Then *Neſtorius*'s party, the ſame day, *June* the 21ſt, to the number of 68 biſhops, made a ſolemn proteſt againſt the opening the council before *John* of *Antioch*'s arrival, and that they were ready to meet whenever count *Candidian* ſummoned them. It is to be remarked, that the two *Alexanders*, who told them not to ſtay for *John*'s coming, were two of theſe 68 biſhops. *Candidian* did what he could to ſtop the council four days at leaſt, pretending the emperor's authority for it; but, upon ſhewing his commiſſion, and the council finding nothing of this nature, they perſiſted in their reſolution,

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lution, and the count in a fury threw out of the council and affixed a proteſtation againſt them.

6. The council therefore commenced, in which the Goſpel was put in the middle chair to repreſent *J. C.* S. *Cyril*, as repreſenting the pope, had the next place: there were 158 biſhops at the very beginning: *Beſſula* a deacon of *Carthage* was there in the name of the whole *African* church, being deputed by *Capreolus* of *Carthage* to teſtify to this illuſtrious body the reſpects of the *African* biſhops, who were not able to come themſelves by reaſon of the oppreſſion of the *Vandals* and the ſhortneſs of the time, having been only ſummoned about *Eaſter*. When they were all ſeated, *Peter*, prieſt of *Alexandria* and chief notary, began to read the motives of their meeting; but *Theodotus* of *Ancyra* told them, it would be adviſeable to ſend another ſummons in form to the moſt pious Bp. *Neſtorius*. For this they ſent three biſhops different from thoſe of yeſterday, with a lector; they found his houſe ſurrounded with ſoldiers having clubs in their hands, and could get no audience, the ſoldiers telling them that *Neſtorius* had expreſly forbid it; but after a long delay, *Florentius* the tribune told them, he could not ſee him, but that he had ſent to tell him, that when all the biſhops were aſſembled he would come too. This anſwer being brought, the council ſent a third ſummons by four other biſhops, who were ſo far from getting audience, that the ſoldiers would not ſo much as let them ſtand in the ſhade; but told them, that if they ſtaid there till night they would have no other anſwer

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anſwer than what they had yeſterday, and that they were poſted there on purpoſe to hinder any perſon from the council to ſpeak to him.

7. Then (1.) the *Nicene* creed was read, that different doctrines might be authoriſed or condemned, inaſmuch as they agreed with, or varied from it. Next (2.) the emperor's letter. Then (3.) S. *Cyril*'s ſecond letter to *Neſtorius*, which was approved of, as perfectly agreeing with the *Nicene* ſymbol: and (4.) *Neſtorius*'s letter to *Cyril* was read and judged heretical by the whole conſiſtory. *Acacius* of *Melitina* moreover diſcovered in it falſifications of texts, and impoſitions on S. *Cyril*, without any grounds. The pope's letter to *Neſtorius*, and *Cyril*'s ſynodical letter had the reading in the fifth place, then the teſtimonies were heard, that *Neſtorius* far from acquieſcing to theſe letters, had afterwards maintained the ſame pernicious tenets in a public ſermon. *Fidus* of *Joppé* added: it is given out, that *Neſtorius* ſtill continues in theſe ſentiments, whereof *Acacius* and *Theodotus*, who have often converſed with him here at *Epheſus*, can beſt give an account, which we conjure them to do by the holy goſpels. *Theodotus* replied, I am afflicted for my friend, but I prefer my religion to all friends whatſoever, ... I muſt therefore own, that in his diſcourſes here he has frequently ſaid, God is not born of a virgin, nor ſuckled by her, and that he could not bear to hear of a God two or three months old. *Acacius* gave in a teſtimony of the ſame kind, adding, that a biſhop with him ſaid, that the Son who ſuffered was diſtinct from the divine

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vine Word, and that another in the company extenuated the *Jews* crime, by saying, that it was not against God, but against a man.

8. *Flavian* Bp. of *Philippi* desired the authority of the fathers that made against *Nestorianism* might be read, and accordingly *Peter* the notary read in the sixth place some passages from S. *Peter* of *Alexandria* a most excellent doctor and a most blessed martyr, from S. *Athanasius* and *Theophilus* bishops of the same city, from SS. *Gregory Naz.* *Basil* of *Cesarea*, *Greg.* of *Nissa*, from *Felix* the martyr and S. *Julius* both bishops of *Rome*, from S. *Cyprian*, S. *Ambrose*, from *Atticus* of *C. P.* and *Amphilochius*. As to those passages taken from *Atticus*, *Amphilochius*, S. *Peter* martyr, and the two popes, they are now no longer extant. In the seventh place was read an extract of *Nestorius*'s blasphemies, and in the eighth *Capreolus* of *Carthage*'s letter. At length they proceeded to *Nestorius*'s condemnation in these terms: *Nestorius* among other things having refused to hearken to our summons, or receive the bishops whom we deputed to him, we were obliged to come to the discussion of his impieties; of which being convicted, as well by his letters, and other writings, as by his discourses lately had in this city we are constrained by the canons and the letter of our most holy father and fellow-minister *Celestine* Bp. of the *Roman* church, not without frequent weeping to come to this dismal sentence at last: our Lord *J. C.* whom he has blasphemed, has declared by this holy council, that he is deprived of all episcopal dignity, and cut off

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off from the prieſtly college. *Cyril* ſubſcribed firſt, *Juvenal* the ſecond, and ſo on. Some biſhops arrived after the ſeſſion and ſubſcribed too, ſo that there were ſubſcriptions of above 200 biſhops in all. This firſt ſeſſion laſted from morning to night, tho' the days were then at the longeſt, *i.e.* the 22d of *June*, when the ſun ſets at *Epheſus* not till 11 minutes after ſeven. The people of the town waited that time for the deciſion of the council, and upon hearing the news of *Neſtorius*'s depoſition, they with one voice concurred to thank God, and applaud the council: at the biſhops coming out of the church they conducted them with flambeaux to their lodgings, and the women ſpread perfumes before them all the way they went.

9. The next day, *June* the 23d, the ſentence of depoſition was notified to *Neſtorius*, wherein he is ſtiled the new *Judas*, publiſhed by cryers, and fixed up in the public places: and letters with an account of it were diſpatched to *Eucharius* defender of the church of *C. P.* to the prieſts, the ſtewards or œconomiſts and the reſt of the clergy, recommending to them the care of the church goods in order to give an account of them to their next biſhop. S. *Cyril* alſo writ to *Macarius* and *Potamon* biſhops; to two prieſts *Timothy* and *Eulogius*, and to *Dalmatius archimandrita*, *i. e.* to all five in one letter. This *Dalmatius* had the greateſt reputation of ſanctity of all the monks at *C. P.* He had borne arms under *Theodoſius the great*, with a piety not interfering with his profeſſion; to improve it more he quitted his wife and chil-

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dren, except *Fauſtus* with whom he went to the abbot *Iſaac* mentioned *vol.* 2. *p.* 582. and both under him laid the firſt foundations of monaſtical virtues. *Iſaac* at his death conſtituted *Dalmatius* ſuperior of the monaſtery at *C. P.* It is ſaid of him, that he was forty days without eating, having been all that while in an extaſy. The emperor viſited him, and he was much reſpected by the ſenate of *C. P.* having the title given to him and his ſucceſſors of *archimandrita*, *i. e.* chief of the monaſteries of *C. P.* The *greek* church honours the memory of all three, *Iſaac*, *Dalmatius* and *Fauſtus*, on the third of *Auguſt.* In this letter S. *Cyril*, after mentioning the tranſactions of the council, ſays, he will ſend a relation of them and the acts themſelves as ſoon as they were copied fair to the emperor, which if he found did not arrive ſoon, he might conclude that they were ſtopped in the way. Theſe acts were afterwards ſent by the biſhops *Daniel* and *Theopemptes*, who got to *C. P.* before count *Ireneus.* This count gave in a fictitious narrative of the council, ſeconded by *Candidian*'s and *Neſtorius*'s letters. *Candidian*'s is loſt, and *Neſtorius*'s ſigned by 11 biſhops is as follows.

10. Being ſummoned to *Epheſus* by your piety we came hither without delay, and were willing, according to your orders, to wait for the other biſhops, who had ſet out from all parts; but ſeeing the *Egyptians* were diſpleaſed at this, and thought we affected delays, we promiſed to aſſemble when count *Candidian* would. And he knowing *John* of *Antioch* and his company were

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were nigh at hand, and that others were coming from the *Weſt*, ſignified to all that they ſhould ſtay for their arrival. We in obedience to your orders kept ourſelves quiet: but the *Egyptians* and *Aſiatics* in contempt of eccleſiaſtical and imperial laws kept their aſſemblies apart, and acted what your majeſty will hear from the whole world. Having filled the *Forum* with ſoldiers of their party they put the whole city in an uproar, running about our houſes, and threatning us with dreadful things. The Bp. *Memnon* was the chief of the ſedition: he ſhut up the churches that we might have no place left us for refuge, but opened the great church for others, and prepared all things for their ſeſſions: we therefore ſupplicate and conjure you, that all things be done in order . . . and that no one be admitted to the council but only the metropolitan and two biſhops of each province . . . or order that we return home in ſafety, for here we are threatened with our lives. —— The demand of only two biſhops with a metropolitan was artfully deſigned, becauſe there were few metropolitans under the patriarch of *Alexandria*. Whilſt this letter was in its way, *Candidian* hindered the people from bringing the *catholic* biſhops neceſſaries, and ſuffered the country people in his intereſt to inſult them. The fathers of the council on their ſide ſent the whole hiſtory of the council to the emperor in a ſynodical letter, in which they ſpeak thus by the by of the pope: we have praiſed the moſt holy biſhop of *Rome Celeſtine*, who had already condemned the heretical tenets of *Neſtorius*, and

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pronounced ſentence againſt him before we had. They writ another letter to the clergy of *C. P.* and S. *Cyril*, one to the clergy of *Alexandria*, and preached ſome ſermons, one of which was on occaſion of ſeven of *Neſtorius*'s biſhops coming over to the orthodox party.

11. Five days after *Neſtorius*'s depoſition, *John* of *Antioch* arrived at *Epheſus*; which the council underſtanding, ſent ſome biſhops and clergy, as well out of reſpect to him, as to hinder him from ſeeing *Neſtorius*, becauſe he had been depoſed by the council. The ſoldiers that conducted *John* of *Antioch* would not let them ſpeak to him on the road; they nevertheleſs followed him to his lodgings and waited ſeveral hours to ſpeak with him, during which they were abuſed by the ſoldiers. *John* mean-while held a council with *Neſtorius*; for he had no ſooner ſtept out of his chariot, but all full of duſt as he was, and without ſo much as pulling off his travelling cloak, he proceeded to ſentence againſt *Cyril*, *Memnon*, and the fathers of the council, declaring: that the two firſt ſhould be depoſed, and the reſt excommunicated, to the end, that acknowledging their faults, and anathematiſing the heretical articles of *Cyril*, they may aſſemble with us, examine in a brotherly manner the queſtions in debate, and confirm the faith. This ſentence was ſubſcribed to by 43 biſhops, which they did not publiſh at *Epheſus*, but ſent it away to the emperor, the princeſſes, the clergy and people of *C. P.* tacking to it a long catalogue of fictitious and groundleſs

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leſs accuſations againſt *Cyril.* This being done, *John* ſent for the biſhops that waited for audience, who upon the delivery of their meſſage were abandoned to count *Ireneus* and the Bps. diſcretion, who beat them ſo unmercifully that they were afraid of their lives. Returning to the council they ſhewed their wounds, and the relation of it was inſerted in the acts, but that part of them is loſt.

12. The emperor meantime deceived by *Candidian* and the others letters, ſent a writing by *Palladius* a *magiſterian*, declaring all the tranſactions of the council at *Epheſus* invalid and of no force, commanding the biſhops not to leave the city till ſuch time as the points conteſted were examined by the whole council, and to hinder effectually any of the biſhops departure, gave the magiſtrates in charge not to let any of them paſs. This letter bears date the 29th of *June.* The council anſwered this writing by the ſame *Palladius*, who was now gained over to the *Neſtorian* party: the ſubſtance of it was, that *John* and his company arrived only one and twenty days after the time prefixed by his majeſty; that *Candidian* had given him in a falſe information, and therefore deſired he would ſend for him and five of the council to anſwer before him for all proceedings of both ſides: that ſeveral biſhops having diſcovered the artifices and forgeries of *Neſtorius*'s party had abandoned it, ſo that now they had only about 37, moſt of them *Pelagians*, or perſons depoſed for their faults long ſince. That they in the council were upwards of two hundred, but that *Palladius*

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being in haſte he could not ſtay for all their ſubſcriptions. The *Neſtorian* party by the ſame bearer writ a flattering letter to the emperor, with a repetition of their former calumnies, and an addition of this new one: that upon reception of his majeſty's letter, going to give God thanks and pray for his majeſty in S. *John*'s church, they ſhut the doors againſt them, and a gang of fellows ſet there by *Memnon*'s orders took away their horſes from them, and purſued them with ſtaves and ſtones a great way. —— Now the ground of this was: the fathers of the council conſidering the violences done to their deputies by the *Neſtorians*, who alſo had privately by night poſted up the ſentence of *Memnon*'s and *Cyril*'s depoſitions without any ſubſcription, declared the actors of them excommunicated. The *Neſtorians* did not loſe courage at this, but ſolicited the magiſtrates of *Epheſus* for a decree to ordain a new biſhop of *Epheſus*, of which the people having an inkling ſeiſed upon the churches, and hindered the *Neſtorians*, who came there, as they publicly gave out to ordain another biſhop of *Epheſus*, from entering the church. The ſoldiers upon this fell upon the people, left ſome of them half-dead upon the ſpot, the people on their ſide took up arms, repelled the ſoldiers, *&c.* whom *Ireneus* and *Candidian* employed to perverſe uſes, for which reaſon the fathers of the council deſired the clergy of *C. P.* to make public theſe violent proceedings, and obtain from the emperor, that *Ireneus* and *Candidian* be called home. As for *Ireneus*

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neus he went to *C. P.* of his own accord to tell a plauſible ſtory in favour of the party.

13. Meantime the pope's legates *Arcadius* and *Projectus* biſhops, and *Philip* a preſbyter, arrived at *Epheſus*; upon which a ſecond ſeſſion was held the 10th of *July* in *Memnon*'s epiſcopal palace. There the pope's letters bearing date the 8th of *May* were firſt read in *latin* according to cuſtom, then tranſlated into *greek*, that the fathers of the council might underſtand them. They were no ſooner read, but all the biſhops cried out: to *Celeſtine* the new *Paul*, to *Celeſtine* the guardian of the faith, to *Celeſtine* agreeing with the ſynod, to *Celeſtine* the univerſal ſynod gives thanks. *Firmus* of *Cappadocia* continued: the holy ſee of *Celeſtine* has already regulated the affair and given ſentence in his letters addreſſed to *Cyril* of *Alexandria*, to *Juvenal* of *Jeruſalem*, to *Rufus* of *Theſſalonica*, and to the churches of *C. P.* and *Antioch*. In conſequence of, and for the execution of this ſentence, we have pronounced againſt *Neſtorius* a canonical judgment. With the letters to the council the legates had one to the emperor dated the 15th of *May*, and another to S. *Cyril* of the 7th, in which he tells him, that the ſynod ſhould receive ſuch perſons as condemned their errors.

14. The next day, *July* the 11th, a third ſeſſion was held, in which the laſt proceedings were again canonically examined. Then *Philip* the prieſt ſaid: no body doubts, but that S. *Peter* the chief of the apoſtles, the pillar of faith, and foundation of the catholic church, has received

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ceived from our Lord *J. C.* the keys of his kingdom, and the power of binding and loosening sins, and that he still lives and exercises this judgment in his successors. The Bp. *Projectus* concluded: I by the authority of the legation of the apostolic see, being with my brothers executor of the sentence, I declare *Nestorius* the enemy of truth and corrupter of the faith, deprived of his episcopal dignity and the communion of all the orthodox bishops. S. *Cyril* said: the council knows what has been declared in the name of the apostolic see and the whole council of the holy bishops of the *west*; since therefore the sentence of our most holy Bp. *Celestine* has approved of what the holy council has pronounced and put in execution against the heretic *Nestorius*, it is fit to join the acts of yesterday and to day to the precedent ones. This was done, and they all subscribed to *Nestorius*'s deposition. And so ended the third session. Letters were dispatched to the emperor of the common consent of the *east* and *western* churches in deposing *Nestorius*, and to desire his majesty that another might be ordained in his place, and for the bishops to have leave to return home, many having died there of distempers, others sick, *&c.* Another letter was writ to the clergy of *C. P.*

15. The 16th of *July* the fourth session was held, which was full of complaints against *John* of *Antioch*, for pronouncing the sentence of deposition upon *Cyril* and *Memnon*, for which he was cited to the council to answer for himself, but did not appear. The 17th the fifth session continued the complaints against the said *John* for scattering

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ſcattering papers about the town, that taxed S. *Cyril* with *Apollinariſm*; to evince the contrary of which, he publicly anathematiſed *Apollinaris* and other heretics. *John*, being therefore thrice cited to the council and not appearing, he was declared contumacious and excommunicated, and moreover he and his accomplices were threatened with the laſt condemnation, which I look upon here to be depoſition, unleſs they ſpeedily acknowledged their fault. All this was notified by the council to the emperor and the pope. The *Neſtorian* party on their ſide writ to the emperor, and ſent pathetic letters to *Antiochus*, *Valerius* and *Scholaſticus*, three of the greateſt men of *C. P.* and intimate friends of *Neſtorius*, to give an account of their tranſactions, and of their pretended ill uſage, and to deſire they would by their intereſt reſcue them from *Epheſus*, where they were cooped up in danger of their lives from their adverſaries and diſtempers, and give them liberty to anſwer for their faith in the imperial city of *C. P.* Theſe letters were incloſed to count *Ireneus*, who in his anſwer complains, that the *Egyptian* deputies had got the ſtart of him, arrived three days before him at *C. P.* and prepoſſeſſed the emperor with wrong accounts of the matter, which he had ſucceſsfully ſet in the right light, but that all things changed upon the arrival of *John*, *Cyril*'s phyſician and *ſyncellus*. Then abundance of different propoſals were ſet on foot, the reſult of which at laſt was, that *John* the treaſurer ſhould be ſent to *Epheſus* to examine both parties.

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16. The 22d of *July* before his arrival was the ſixth ſeſſion, in which *Chariſius* prieſt and œconomiſt of the church of *Philadelphia* petitioned the fathers of the council to reſcind the ſentence of excommunication pronounced againſt him by his Bp. *Theophanes*, for reſiſting two prieſts *James* and *Antony*, who ſcattered about a ſymbol of one *Theodorus*, containing *Neſtorianiſm* to be ſubſcribed to by all ſuch as from *Quarto-decimans* were received into the church. This ſymbol of *Theodorus* of *Mopſueſtia* being read they condemned it, and abſolved *Chariſius*. The laſt of *July* was held the ſeventh and laſt ſeſſion of the council, in which *Reginus* Bp. of *Conſtantia* in *Cyprus*, with two other biſhops of the ſame iſland, complained that *John* of *Antioch* had endeavoured to uſurp a right of ordaining the metropolitans of *Cyprus*, for which they ſaid the *Antiochians* had no right precedent or cuſtom on their ſide, but that he himſelf *(viz. Reginus)* his predeceſſor *Troilus*, his *Sabinus*, and his again S. *Epiphanius*, and ſo upwards to the apoſtles times, had always received their ordinations independently of the church of *Antioch*. This being affirmed over and over again, the council which could not, by reaſon of the *Antiochians* abſence, be thoroughly informed, pronounced a conditional ſentence, that if the *Antiochians* had not cuſtom of their ſide they ſhould not pretend to the right of ordinations in *Cyprus*. In the ſame ſeſſion *Euſtathius*, formerly Bp. of *Sida*, the metropolis of *Pamphylia*, who to avoid contentions with ſome unreaſonable people had renounced

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nounced his biſhopriek in writing, petitioned the council, that he might retain the title and dignity of a biſhop, without exerciſing any juriſdiction, which now totally belonged to the new Bp. *Theodorus*, which was accorded. *Valerian* and *Amphilochius* biſhops of the ſame province of *Pamphylia*, making mention of the *Meſſalian* heretics in their country, the council approved what *Siſinnius* had determined concerning them at *C. P.* in 426. *n.* 1. In this council *Juvenal* of *Jeruſalem* put in his claim to the primacy of *Paleſtine* by ſuppoſititious writings, but S. *Cyril* oppoſed it by writing to the pope againſt this uſurpation.

17. Soon after this ſeſſion *John* the treaſurer arrived at *Epheſus*, paid a viſit to the biſhops of both parties ſeparately the firſt day; and the ſecond ſummoned them both together: *Neſtorius* came accordingly with his party, and *Cyril* with his except *Memnon*; there were great heats betwixt both parties, the *catholic* biſhops crying out, that *Neſtorius* ought not to be preſent, and the *Neſtorians* the ſame of *Cyril*, ſo that he ordered theſe two to retire. In the evening the emperor's letter was read directed to *Celeſtine* Bp. of *Rome* and *Rufus* Bp. of *Theſſalonica* as if preſent, declaring, that he approved of the depoſition of *Neſtorius*, *Cyril* and *Memnon*, imagining the council had depoſed them all three, as the *Neſtorian* party had made him believe. The catholics were ſtrangely ſurpriſed at this letter, and count *John* to prevent any tumult might happen, ordered that theſe three depoſed perſons, as he called them, ſhould be ſeiſed,

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ed, giving *Neſtorius* in cuſtody to his friend *Candidian*, S. *Cyril* to count *James*, and as for *Memnon*, who was not preſent, he called his œconomiſt, and charged him with the care of the church goods, ſuppoſing the ſee to be vacant by *Memnon*'s depoſition. *Memnon* being ſomething recovered of his ſickneſs came to count *John*, who confined him with S. *Cyril* under the care of count *James*.

18. The catholics were in a deep concern for the wrong account the emperor had of them: for by his letter and count *John*'s proceedings they found out as clear as noon-day that he was impoſed upon, that the acts of them and the ſchiſmatics were jumbled together, that the different depoſitions were made paſs for the joint conſent of both parties, and that moſt of their letters were intercepted. After many tentatives to clear up miſtakes and ſet their adverſaries forgeries in open light, they found out at long run the expedient of giving letters to a beggar, who put them in the hollow of his ſtaff and brought them ſafe to *C. P.* One was to the emperor, a ſecond to the clergy of *C. P.* and a third to *Dalmatius*. In theſe they diſcover a long catalogue of rumours ſpread about concerning them, and inſtance particularly in the falſe report of their having condemned *Cyril* and *Memnon*, which they ſay would be the greateſt piece of injuſtice imaginable, ſince it would condemn equally thoſe who ſignaliſed themſelves the moſt in oppoſing hereſy, with him who had chiefly promoted it; that if theſe venerable prelates muſt be baniſhed, that they ſhould be overjoyed in ſuch

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ſuch a caſe to ſhare their fate. In that to *Dalmatius*, they write: we are murdered here by the heats and bad air; ſcarce a day paſſes without a funeral, and as for our ſervants, they have contracted ſuch ſickneſſes, that we were forced to ſend them home.... We therefore deſire your reverence to go to the prince beloved of *Chriſt*, and tell him how the ſynod is oppreſſed by perſons who hinder the concluſion of it, that its members may not be carried off by this tedious delay. But know, that tho' they ſhould murder us every one, yet we would none of us be prevailed upon to act any thing elſe than what our Lord *J. C.* has preſcribed to us. S. *Cyril* writ another letter to the clergy and people of *C. P.* wherein he takes notice of theſe letters of the council, and the new ſtratagems of *John* the treaſurer: he writ another letter to three *Egyptian* biſhops, telling them that count *John* had convicted of impoſture and calumny thoſe fellows who accuſed him of being followed by people belonging to the baths from *Alexandria*, and bringing about by cabals, contrary to the intention of the council, the depoſition of *Neſtorius*.

19. The ſchiſmatics on their ſide writ to the emperor by *John* the treaſurer; which expreſſion I know not, if it imports the treaſurer's return to *C. P.* or the ſending in his packet their letters, the contents whereof were to accuſe *Cyril*'s 12 anathematiſms of *Apollinariſm*, and to give in a confeſſion of faith concerning the B. Virgin's being mother of God, which was truly orthodox. At the ſame time they writ to the

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the church of *Antioch*, and *Acacius* of *Berea*, that the emperor had approved of *Cyril*'s and *Memnon*'s condemnation and impriſonment. Theſe and other letters made an impreſſion upon many well-meaning perſons, and amongſt others upon *Iſidore* of *Peleuſium*, one of the moſt illuſtrious anchorites of thoſe times. He was a native of *Alexandria*, an inhabitant of *Peleuſium*, and a prieſt that excelled in all the knowledge of divinity and the practice of monaſtical auſterities. His treatiſe againſt the *Gentiles* and his other works are loſt, ſo that we have now only his epiſtles extant, which amount to the number of two thouſand and twelve, writ in an elegant laconic ſtile. That to S. *Cyril* on this occaſion runs thus: prejudice does not ſee clear, but hatred does not ſee at all. If you would therefore ſhun both theſe faults, you muſt not proceed to violent condemnations, but examine cauſes with juſtice. Many of thoſe, who are aſſembled at *Epheſus*, accuſe you, that you are rather for revenging your own private quarrel than having a ſincere regard to the intereſt of *J. C.* He is nephew, ſay they, of *Theophilus*, and inherits his manners as well as his ſee, and imitates him in exerciſing his fury againſt the bleſſed *John*, tho' it muſt be acknowledged, that there is a great difference betwixt the perſons accuſed. *Iſidore* writ another letter to perſuade the emperor to go himſelf to *Epheſus*.

20. The clergy of *C. P.* meantime preſented a petition to the emperor, aſſuring him they were ready with *Chriſtian* courage to ſhare all the ſufferings and dangers of thoſe holy prelates *Cyril* and

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and *Memnon*, to condemn whom, would be to condemn the whole church and to give up the title of orthodox to *Arius* and *Eunomius*. S. *Dalmatius*, as he was at prayers in his monaſtery, heard a voice from heaven commanding him to go abroad, which he had never done before for the ſpace of 48 years: in obedience whereof he went in proceſſion with the abbots and all the monks of the town, ſinging of each ſide alternatively with a great train of people after them. At their arrival at the palace, *Dalmatius* and the abbots were admitted to the emperor's preſence; and at their going out were followed by the people to S. *Mocius*'s church, where to their great joy they heard, that the emperor had given a favorable anſwer to *Dalmatius*, who roſe up a diſtinguiſhed defender of S. *Cyril* and the *Epheſine* fathers. He with the reſt of the *C. P.* clergy writ congratulatories to them for their ſufferings, and alone another congratulatory for their victory over hereſy, which now began to be compleat: for the emperor gave each party liberty of ſending to him what deputies they thought fit: the council nominated eight of them, *viz. Philip* and *Arcadius* the pope's legates, *Juvenal* of *Jeruſalem*, *Flavian* of *Macedonia*, *Firmus* of *Cappadocia*, *Theodotus* of *Ancyra*, *Acacius* of *Melitina*, *Evoptius* of *Ptolemais*, with orders not to communicate with *John* of *Antioch* and his ſham council, till ſuch time as they aſked pardon for the injuries done to their preſidents, and condemned *Neſtorius*'s doctrine, *&c.* They brought letters with them to the clergy of *C. P.* and one to *Dalmatius* in particular, to exhort him to finiſh what

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what he had ſo well begun, tho', continue they, you have no need of exhortation, to whom God had revealed *Neſtorius*'s heart before ever his fury broke out, and was wont to ſay to the monks in your cell: take heed my brethren, an evil beaſt is arrived in this town, who will infect many with the poiſon of his doctrine: the ſchiſmatic party's eight deputies were *John* of *Antioch*, *John* of *Damaſcus*, *Himerius* of *Nicomedia*, *Paul* of *Emeſa*, *Macarius* of *Laodicea*, *Apringius* of *Chalcis*, *Theodoret* of *Cyrus*, and *Helladius* of *Ptolemais*, who had a full power of acting according to their prudence, provided they rejected *Cyril*'s anathematiſms. After the deputies departure *Neſtorius* was ordered to withdraw from *Epheſus* to ſome place he would make choice of; who writ a letter expreſſing his ſatisfaction to ſuffer for religion, and retired to the monaſtery of S. *Euprepius* near *Antioch*.

21. The deputies of both parties coming to *Chalcedon*, they were ordered to ſtop there, and the emperor hearing what each ſide could ſay for themſelves, he at firſt ſeemed to favour the ſchiſmatics, but the truth clearing up by degrees their hopes began to fall, as *Theodoret* of *Cyrus*, their agent, tells his metropolitan *Alexander* of *Hierapolis*, and at length after five different inſpections into the proceedings at *Epheſus*, he left the ſchiſmatic biſhops at *Chalcedon*, and commanded the catholic ones to go to *C. P.* to conſecrate a new biſhop. This made the ſchiſmatics proteſt before God, that if the heretic party (ſo they called the catholic one) ſhould order a biſhop at *C. P.* before a regulation of doctrine was made, that it would divide the whole church, becauſe,

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becauſe, ſay they, we have all the provinces of the *Eaſt*, of *Pontus*, of *Aſia*, of *Thrace*, of *Illyrium*, of *Italy*, againſt the opinions of *Cyril*. The emperor regardleſs of this proteſt, which was crammed with notorious falſhoods, writ a letter to break up the ſynod, declaring he did not condemn the *eaſtern* biſhops, *i. e. John*'s party, ſince the others had not ſo much as diſputed againſt them upon any doctrinal point, but leaving it to God to terminate their differences, commanded the biſhops in caſe they could not come to an agreement to retire to their reſpective dioceſes, *Memnon* to reſide at *Epheſus*, and *Cyril* to return to his biſhoprick at *Alexandria*, where he arrived to the great joy of the inhabitants the 30th of *October*. The ſchiſmatics upon this denounced God's vengeance againſt the emperor for ſupporting *Cyril*'s and *Memnon*'s tyrannies, and depreſſing the virtue of the innocent *Neſtorius*.

22. Meantime the *catholic* deputies proceeded to an election of a new Bp. of *C. P.* and *Philip* and *Proclus* being propoſed, it is thought the laſt of them would have carried it, had it not been objected againſt him by ſome great men, that he was already Bp. of *Cyzicus*, tho' only after the manner mentioned in 426. So at length *Maximian* a prieſt and monk, much eſteemed for his piety, particularly for building tombs for pious perſons at his own expence, was ordained the 25th of *October*. He had his education at *Rome*, was a good man, but little verſed in books or buſineſs. His ordination was notified according to cuſtom to the pope, the

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Bp. of *Alexandria*, &c. In that to S. *Cyril*, he begs the assistance of his prayers and counsels: and *Cyril* in his answer explicates the incarnation, and anathematises *Apollinaris* again. About *Christmass* his letter came to *Rome*, at which time the pope was employed in writing to the *Gallic* bishops in defence of S. *Austin* upon *Prosper* and *Hilary*'s complaints. His letters are directed to *Venerius* of *Marseilles*, *Leontius* of *Frejus*, and other *Gallic* bishops, whom he thought negligent in repressing the scandalous proceedings of the priests, who depreciated and calumniated the doctrine of S. *Austin*, a person of pious memory never tainted with the least rumour of any bad suspicion, but for his great learning always ranked by his predecessors amongst the most eminent doctors.

23. To this letter are joined 9 articles concerning grace, ushered in by the following advertisement. Whereas there are some who, tho' they glory in the name of *catholic*, continue yet out of malice or ignorance to maintain the condemned senses of heretics, and tho' they anathematise *Pelagius* and *Celestius*, yet make no scruple to speak against our masters, as if they had passed the necessary bounds, professing that they hold and approve of nothing but what the most sacred see of the blessed apostle has enacted and taught against the enemies of the grace of God by the ministry of her prelates..... therefore we judge it necessary to search what the rectors of the church of *Rome* have judged. Then proving in nine articles the dire effects of original sin, and the necessity of grace to all our actions,

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actions, he thus proceeds in the 8th and 9th: neither muſt we idly look over the uniform practice of the holy church throughout the whole world in baptiſing; for whether children or men come to the ſacrament of regeneration, they do not approach the font of life till the unclean ſpirit is driven from them by the exorciſms and exſufflations of the clergy, that then it may truly appear how the prince of darkneſs muſt be caſt out.... From theſe documents we learn to confeſs God the author of all our good affections and works, of all our deſires and all our virtues, from the very beginning of faith by which we tend to God; nor do we doubt, but that all men's merits are anticipated and prevented by his grace, through which is effected, that we begin to deſire and do any good thing: by which aſſiſtance and gift of God, free-will is not deſtroyed but perfected, enlightened, rectified and cured. For ſuch is the goodneſs of God towards men, that he will have his own gifts become our merits, and for what he himſelf beſtows upon us gives us eternal rewards. For he acts in us that we will and do what he wills; nor ſuffers to lie idle in us what he gave us, not to neglect, but practiſe, that we may be co-operators to the grace of God. But ſays the ninth article, as for the more profound and difficult queſtions, which are treated at large by thoſe who have combated the heretics, as we do not contemn them, ſo there is no neceſſity of aſſerting them at preſent. Theſe articles ſince the laſt age are by moſt of the critics attributed

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to S. *Proſper*, tho' formerly to pope *Celeſtine*, to whom I think they belong. See note.

Of CHRIST 432. *Of* THEODOSIUS II. 25. *and* VALENTINIAN III. 8. *Of* CELESTINE 8, 9. *Of* SIXTUS III. 1.

1. ON the 15th of *March* the pope diſpatched four letters, one to the church of *Epheſus*, congratulating them for their victory and *Maximian*'s ordination, deſiring that *Neſtorius* might be removed from *Antioch*, for which church, among his common care of all, he had a very particular one: and that they ſhould ſtrive to make *John* of *Antioch* condemn *Neſtorius*, or that otherwiſe the church ſhould proceed againſt him as the intereſt of the faith ſhould require. His ſecond letter to the emperor approves *Maximian*'s ordination, chiefly inſiſts upon *Neſtorius*'s removal from *Antioch*, and cloſes the letter with a recommendation of an illuſtrious lady's cauſe, called *Proba*, whoſe gift of ſome lands in *Aſia* to the church was not put in execution as it ought to be. His third to *Maximian* was an exhortatory to vigilance and zeal againſt the *Neſtorians* and *Celeſtians*. His fourth to the clergy and people of *C. P.* ſhews the hiſtory and juſtice of his and the *Epheſine* fathers proceedings. Soon after theſe letters, *viz.* the 6th of *April*, this holy pope cloſed his eyes with the ſatisfaction of firſt ſeeing the church triumphant over hereſy. He wrote ſeveral letters beſides thoſe we have mentioned,

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tioned in a preſſing cloſe ſtile ſet off with variety of ſentences. *Sixtus*, of whom *p.* 19, ſucceeded him the 26th of *April*.

2. Pope *Celeſtine* about a week before his death ordained S. *Patrick* biſhop, and ſent him apoſtolical miſſioner from the ſee of *Rome* to *Scotia* (now *Ireland*) which miſſion was confirmed by his ſucceſſor *Sixtus*. This ſaint was born in 388 at *Benhaven* in *Pembroke-ſhire*, and was called *Sochet*. His father was one *Calpurnius*, and his mother *Conqueſſa* niece to S. *Martin* Bp. of *Tours*, who after dedicating a numerous iſſue to God, were ſeparated from one another by her death, or by mutual conſent; upon which he was conſecrated deacon. From theſe *Sochet* received the firſt rudiments of piety, and chriſtian knowledge, but was ſo far from cultivating them at the firſt opening of his youth with obſequious ſervice to, and affectuous contemplation *of* the divine Being, that in ſome manner, as he expreſſes himſelf, he was ignorant of God. But God, who fore-knew, called and predeſtined him from the beginning, by vexations and afflictions gave him underſtanding to ſearch his commandments; for before he had cloſed the 15th year of his age, he was taken with many others by *Iriſh* pyrates and ſold to one *Milcho*, where he was put to tend the cattle in the woods and mountains, and bear the various inclemency of every ſeaſon. In this ſuffering ſtate his mind was lifted up to God, and his heart inflamed with the ardours of his love; ſo that he poſſeſſed his ſoul in patience: with unwearied labour he improved his maſter's ſtock,

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employed his vacant time of the day in prayer, and in the ſame devotion prevented the riſing ſun, amidſt ſnow, froſts, and rains: with theſe prayers, tears and ſevereſt faſts he meaſured ſix returning years of ſlavery, when God was pleaſed to tell him in his ſleep, that his penance was acceptable in his ſight, that the day of his redemption was at hand, and pointed out to him a diſtant ſhore where a ſhip ſtood ready to receive him. Thither he made his way with that haſte a deſire of liberty prompted him to, and found the ſhip juſt a putting off, without ſuffering him to come a-board. Upon this refuſal he was returning back to his cottage and invoking the divine aſſiſtance, when he heard one of the ſhip-crew hollowing after him, that they would now grant him the paſſage they had before refuſed him, and that becauſe he was a *Chriſtian*, tho' they themſelves were *Heathens*. Three days after they landed in a wild barren deſart of *Britain*, where they wandered up and down without finding any freſh food or ſuſtenance, and at the end of 24 days had exhauſted all the proviſions they had with them. Then they told *Sochet*, that he who magnified ſo highly the power of his God ought to have recourſe to him on ſo preſſing an occaſion; *Sochet* replied he would, and immediately upon his prayers a herd of ſwine appeared, with which they refreſhed themſelves two days together; beſides theſe ſwine they found hony, which one of them very civilly preſented to *Sochet*, but hearing it had been offered to idols, he from that time refuſed to taſte of their victuals. The ſame night the

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the devil fell upon him in the ſhape of a huge ſtone while he ſlept, and quite diſabled him, but calling upon *Elias* he ſaw the ſplendor of the ſun encompaſs and reſtore him to himſelf: which dream or viſion made ſuch a laſting impreſſion on his mind, that he declared he ſhould always retain the memory thereof. The 27th day their food again failed them, but the 28th they entered into an inhabited country. He had not long been freed from his captivity but he fell into another, from whence he was redeemed in two months time, and dwelt with his parents, where he had ſeveral calls to preach the goſpel in *Ireland*, which were a long time rendered ineffectual by the many obſtacles that oppoſed his deſigns. In order to overcome them he went to the monaſtery of *Marmoutier*, where S. *Martin* had been ſuperior, and offered up for the converſion of this country his penitential labours, till he could exert himſelf in miſſionary ones. He alſo put himſelf under S. *Germanus* of *Auxerre*, from whoſe ſaving admonitions and edifying example he learned to qualify himſelf for a work of ſuch importance, was made a deacon, and went to *Rome* to have his miſſion confirmed by apoſtolic authority; there he at firſt met a repulſe, but at length was deſtined to this glorious work by the two above-mentioned holy popes. He paſſed through *Britain* in order to go to *Ireland*, where new difficulties aroſe: on one ſide he was urged by all the arguments of tenderneſs and prevalence of tears, not to expoſe himſelf to the enemies of God, of the *Roman* and *Britiſh* names in a foreign land, when his

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own offered him whatever his wiſhes could demand to bribe his ſtay: on the other ſide he was attacked by people who really judged his capacity unequal for ſuch an attempt, which they thought took its riſe from folly or vain-glory, and therefore publiſhed whatever they thought could be prejudicial to his cauſe or retard his journey. Some objected crimes of which he was entirely guiltleſs, others revived the ſtory of his indevotion at 15, and his deareſt friend, who once judged him worthy a biſhoprick and to whom he had confided all his ſoul, joined with the reſt to diſhonor him. Then the ſaint began to ſink under the heavy weight of calamities and falſe friendſhip, but aſſured by new viſions he roſe with more fervent courage, reſolved to accept with joy from the hand of God both good and ill, and bear his name to the extremity of the earth. Of which hereafter.

3. Some of the companions of this ſaint were SS. *Cernac* and *Luman*. *Cernac*, at firſt called *Cerantac*, was the ſon of a *Britiſh* prince named *Keredic*, who would have reſigned his principality in favour of his ſon *Cernac*, but he, preferring the quiet of an aſcetic life to the noiſe of a court, retired to a little oratory he had built: then went with S. *Patrick* into *Ireland*, working many miracles there, and bringing great numbers of people to waſh away their ſins by penance. After many years ſpent in the miſſion he returned to his cell in our *Britain*, but having a call from heaven to go back to *Ireland*, he employed the remainder of his days there, and was buried at a town of his own name *Cernac*. S. *Luman*

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man was S. *Patrick*'s ſiſter's ſon, who coming to the ford of *Truim* immediately converted a nobleman called *Fiedilmed*, and all his family, who out of gratitude beſtowed his lands upon his benefactors, where S. *Patrick* erected a church.

4. *Winwalloc*, another ſaint of our *Britain*, had an ardent deſire of being S. *Patrick*'s diſciple. He was from his childhood eminent for ſanctity and miracles, which he wrought by the ſign of the croſs and with bleſſed oil. Now as this holy monk had his thoughts taken up with S. *Patrick*'s merits, he was honored with a viſion which preſented itſelf to him with the aſſurance that he ſhould be a guide of many in ſpiritual warfare. As ſoon as the viſion diſappeared, the ſuperior of the monaſtery allotted him 11 diſciples, whom he in a little iſland inſtructed in the ways of perfection. His example was a moving leſſon, his habit was a goat-ſkin without any linnen, his bed was nut-ſhells, his diet barley-bread mingled with aſhes, or meal and cabbage, only *Saturdays* and *Sundays* he allowed himſelf cheeſe, and at *Eaſter* a few fiſhes: his employment was his prayer; every day he repeated 150 pſalms, and was never ſeen to ſit down in the church: his temper was never diſcompoſed by any accident, and his converſation was always affable and eaſy. An angel foretold him his death, upon which calling his religious together, he ſaid: prepare yourſelves to day, for as ſoon as I have ſung maſs and communicated the body and blood of our Lord, at the ſixth hour of the day our Lord will receive me out of this mortal

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mortal body. Accordingly the mass being over, as he was sustained by two monks on each side, and singing with the rest, he rendered his soul to God, as untouched by corporal sickness, as it was free from any carnal stains. —— S. *Ninian* also departed this life, and was buried at S. *Martin*'s in *Whithern*, where by his sanctity, sermons, and the indefatigable exercise of his episcopal functions he had established a church of regular pastors, and converted numbers of the neighboring *Picts*.

5. *Sixtus* bishop of *Rome* writ two letters, one to S. *Cyril*, and another circular one to all the bishops in which he praises S. *Cyril*'s zeal and mildness, in being ready to pass over all injuries to bring the non-subscribers to submit to the council of *Ephesus*; and declares, that if *John* of *Antioch* expected to be owned for a *catholic* bishop, he must condemn what the church had condemned in that council. This *John* would by no means consent to own *Maximian* for Bp. of *C. P.* but at *Tarsus* in his way home called a council and condemned *Cyril* and the seven bishops that ordained *Maximian*, and at his return to *Antioch* called another, wherein he confirmed his former acts and particularly the deposition of *Cyril*; moreover at the complaint of *Andrew* of *Samosata*, he and his party suspended from their communion *Rabula* Bp. of *Edessa*, who had sided at *Ephesus* with *John*'s party at first, but afterwards convinced of the truth of S. *Cyril*'s doctrine had anathematised *Theodorus* of *Mopsuestia*, with *Andrew* of *Samosata*'s and *Theodoret* of *Cyrus*'s writings against S. *Cyril*.

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S. *Cyril.* *Theodoret* ſtill plunged in prejudices writ 5 books of the *incarnation* againſt S. *Cyril* and the council of *Epheſus*, and letters of conſolation to the people of *C. P.* for the loſs of their Bp. *Neſtorius*. The *Catholics* on the other ſide acted as vigorouſly againſt *Neſtorius*'s party by depoſitions and excommunications where they were maſters. To obviate theſe diſorders, the emperor was adviſed to try to reconcile *Cyril* and *John*; for which end he ſummoned them both to come to *Nicomedia*, without other biſhops in the company, and ſtay there without being admitted to his preſence till ſuch time as they had come to an agreement. The emperor writ for advice to *Acacius* of *Berea*, and to the celebrated *Simeon Stilites*, of whom in 457.

6. *John* of *Antioch* for his part called a provincial council to know how he ought to proceed upon his ſummons, conſidering his weakneſs and the danger he thought himſelf in of being hurried away by force. This council was held at *Acacius*'s, either at *Berea*, as ſome think, or elſe at his houſe at *Antioch* where he then was, by whoſe advice it was concluded to ſend propoſals to *Cyril* of putting down all treatiſes, books, letters, &c. and only adhering to the *Nicene* faith. S. *Cyril* rejected theſe propoſals, becauſe they would infer the condemnation of the *Epheſian* council, and give *Neſtorianiſm* liberty to ſtalk abroad with impunity; that as to *Apollinariſm*, with which he had been raſhly and unjuſtly taxed, he anathematiſed it, and acknowledged that the body of *J. C.* was animated with a rational ſoul; that there was no confuſion

of

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of natures; and that the divine Word was immoveable and impassible according to his nature, and that as to his 12 anathematisms, it would be easy to satisfy the world, *&c.* *Acacius* and *John* judged S. *Cyril*'s doctrine sound, *Theodoret* who was lately arrived at the council said, *Cyril* was now fallen off from his errors, that he approved of his doctrine, but would not condemn *Nestorius*: *Alexander* of *Hierapolis* cried out, *Cyril*'s letter contained rank heresy; when I saw, says he, *John* and *Acacius* changed, I wished the earth would have swallowed me up.... I would sooner pluck out my right-eye and cut off my right-hand, than consent to such impiety. *Maximin* of *Anazarba*, *Helladius* of *Tarsus*, *Eucherius* of *Thyana* were of *Alexander*'s sentiments. *Andrew* of *Samosata* too thought *Cyril*'s doctrine false, but that however it would be convenient to condemn all such as made two sons of *Christ*, or affirmed him to be a mere man. One thing they most agreed in, *viz.* to send some person to *Cyril*, to get a farther explication of his sentiments.

7. *Paul* of *Emesa*, who had supplied *Acacius*'s place in the council of *Ephesus*, was pitched upon for this enterprise, being an ancient bishop of great address. He delivered *John* of *Antioch*'s letter to *Cyril*, which, being otherwise penned with a great deal of civility, had this shocking in it, that it commended him for quitting his former errors; but *Paul* assuring him, that these were the expressions that fell from the heat of *John*'s zeal and not from any malice, and giving him other letters without the

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the like unbecoming terms, S. *Cyril* ſacrificed this affront to the peace of the church. Wherefore upon *Paul*'s ſigning a condemnation of *Neſtorius*'s hereſy and depoſition with *Maximian*'s ordination, he was admitted to the prayers of the church, and preached a ſermon on *Chriſtmaſs-day*, concerning the incarnation truly orthodox, uſing the terms, *one Son*, *one Chriſt*, *&c.* which drew the applauſe and acclamations of all the people. Eight days after he preached again, explicating the myſteries of the incarnation more at large, and was twice interrupted by the favorable cries of the people. Both times S. *Cyril* preached after him upon the ſame ſubject with like applauſe. *Paul* deſired that his ſubſcription might ſerve for *John* of *Antioch*, *&c.* and that *Helladius* of *Tarſus*, *Eutherius* of *Thyana*, *Himerius* of *Nicomedia*, and *Dorotheus* of *Marcianople*, ſhould be re-eſtabliſhed in their ſees from which they were ejected by S. *Cyril*'s party. But here the ſaint was inflexible, demanding the ſubſcription of every biſhop in particular, and the ratification of theſe four depoſitions. *Ariſtolaus* the tribune, whom the emperor had ſent to *Antioch* and *Alexandria* to promote the union between the two biſhops of theſe ſees and their adherents, accompanied *Cyril*'s clerks to *Antioch*, promiſing him, that if the biſhops there would not ſign as *Paul* had done, that he would make it appear to the emperor, that they did not deſire peace. Meantime S. *Cyril* writ ſeveral letters to court; to *Pulcheria*, to *Paul* high-chamberlain, to *Romanus* of the bed-chamber, and to *Chryſoretes* a pre-

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a prefect with presents, desiring him to desist from opposing the good of the church. *Epiphanius* S. *Cyril*'s arch-deacon and *Syncellus*, writ to *Maximian* of *C. P.* that he would use his interest in this affair with *Pulcheria*, *Aristolaus*, the holy abbot *Dalmatius*, and the holy man *Eutyches*. This is the *Eutyches* who was afterwards an heresiarch.

Of CHRIST 433, 4. *Of* THEODOSIUS II. 26, 27, *and* VALENTINIAN III. 9, 10. *Of* SIXTUS III. 2, 3.

1. JOHN of *Antioch* at last gave in to S. *Cyril* a profession of faith in these terms: we acknowledge that our Lord *J. C.* is the only Son of God: perfect God and perfect man, composed of a rational soul and a body, begot by the Father before all ages according to the divinity, and in latter days for our salvation of the Virgin *Mary* according to his humanity, *consubstantial* to the Father according to the divinity, and *consubstantial* to us according to the humanity. For there is an union made of the two natures, for which reason we confess one *Christ*, one Son, one Lord. And according to this inconfusible union we confess that the holy Virgin is mother of God, because the Word God is incarnate and made man, and by the same conception has united to himself the temple which he took from her. As to the expressions of the apostles and evangelists concerning our Saviour: we know that the divines apply them sometimes in common as belonging to the same

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ſame perſon, and ſometimes ſeparate them as belonging to different natures, aſcribing to *Chriſt*, ſuch as are worthy of God according to his divinity, and the meaneſt according to his humanity. Having received this confeſſion of faith we have aſſembled together ... to procure the univerſal peace of the holy churches; and to take away ſcandals, we hold *Neſtorius* late Bp. of *C. P.* a depoſed perſon, and anathematiſe his wicked and prophane novelty of words..... We likewiſe approve of the ordination of the holy Bp. *Maximian* for the church of *C. P. &c.* This profeſſion being ſigned by *John* of *Antioch* and the reſt, S. *Cyril* anounced the joyful news of peace to his people in a ſermon on the 23d of *April*, and writ to *John* to anſwer ſome objections; the firſt was, that *Cyril* held *Chriſt's* body came from heaven and not from the B. Virgin, now this he flatly denied as calumny, ſince he neither had ſaid ſuch a thing, nor could ſay it in his principles that aſſerted the B. Virgin to be mother of God: for of what could ſhe be mother, what could ſhe bring forth, if the body came from heaven? The ſecond was, that he jumbled together confuſedly the Word and the fleſh, which he denies, profeſſing the Word to be unchangeable and impaſſible, tho' the ſufferings of the fleſh are rightly attributed to him, according to that of *Peter* 1. *c.* 4. *v.* 1. *Chriſt* has ſuffered for us in the fleſh, and not in the divinity. Then goes on, ſhewing how ſome perſons had corrupted S. *Athanaſius*'s letter to *Epictetus*, which *Paul* of *Emeſa* alſo perceived upon the collating different copies together.

2. *John*

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2. *John* of *Antioch* upon this writes to *Theodoret*, that nothing could be more clear than *Cyril*'s expoſition of true doctrine, of the identity of perſon and difference of natures. He and S. *Cyril* both writ to the pope of the union of the churches, and received from him congratulatory anſwers. In *Spain* at that time ſprung up ſome *Neſtorians*, who called the Virgin's ſon a mere man, whom *Capreolus* Bp. of *Carthage* confuted by the authority of the council of *Epheſus*, and by other arguments. *

3. This hereſy was alſo confuted by *Vincent* of *Lerina* in his book *of hereſies* writ this year: he begins thus his firſt chapter: I have been at great pains, and often made it my particular buſineſs to conſult very many perſons of the higheſt rank for piety and learning, about a certain general rule to diſtinguiſh the true *catholic* faith from the depravations of hereſy, and after repeated inquiries the ſum of all their anſwers amounted to theſe rules.... the authority of holy ſcripture, and after that the tradition of the *catholic* church. But here perhaps a man may aſk this queſtion, ſince the canon of the ſcripture is compleat.... what need is there of adding the ſenſe of the *catholic* church to ſuch a perfect rule? To which I anſwer... becauſe the ſacred writings having a ſublime ſenſe, all underſtandings cannot reach it alike; but one expounds the divine oracles after this manner, and another after that; inſomuch that there are almoſt as many opinions about the true meaning as there are expoſitions. For inſtance, *Novatian* interprets one way, *Photin* another, *Sabellius*

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lius another, *&c.* and therefore.... in such a perplexity of various error, I hold it extremely necessary to apply the sense of the *catholic* church to the scriptures, as a rule to a line, and as the clue to conduct us in this labyrinth of opinions. —— Thus much in his first and second chapters: in the others he brings down universality, antiquity and consent for signs of the true doctrine: prescribes in case of a schism, antiquity and the universal church, for rules to fix ones faith, exemplifying the case in the *Donatists*, in the *Arians*, *Origenists*, *Nestorians*, *Pelagians*, *&c.*

4. Tho' *Vincent* reckons the *Pelagians* amongst the enemies of the church, yet he is suspected by some (of which in the notes) to be the author of the *Vincentian* objections against S. *Austin* as if he had ascribed too much to grace, which S. *Prosper* learnedly answered, defending the ashes of this great bishop from all those who attacked him or his doctrine. On which account he wrote his defence against *Cassian* the collator, who tho' a *Semi-pelagian* was a person of piety, his doctrine not being then condemned by the church. *Marius Mercator* about the same time writ the history of the *Pelagians*, whose origin he ascribed to *Theodorus* of *Mopsuestia* and *Rufinus*, and writ a book against the symbol of *Theodorus* condemned in the council of *Ephesus*.

5. Tho' the decrees of that council seemed to be established by the union, yet it met with many oppositions. Some of *John*'s party were offended at his agreement, and others differently

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affected: *Theodoret* was well enough pleased with accepting of *Cyril*'s letter, which he judged to contain true doctrine, but could not swallow *Nestorius*'s condemnation: *Alexander* of *Hierapolis* would not allow *Cyril*'s doctrine to be true nor *Nestorius*'s deposition lawful, but separated himself from *John*'s communion. Be assured of it, says he to *Andrew* of *Samosata*, that I had no hand in this, nor would I, tho' I was to suffer banishment, death, precipices, fire and beasts. God will give me strength to suffer all this rather than communicate with them. In this he was inflexible, and did not enter into any of the pressing remonstrances of his dearest friends: I do not, says he, writing to *Andrew*, communicate with *Cyril* or you: you have done all that lies in you, you have sought the strayed sheep and it will not be found, so set your heart at rest, we shall meet one another before the dread tribunal of God. *Andrew* seeing he could bring his friend to no good, writ to the œconomists of *Hierapolis*, that he communicated with *John*, *Cyril*, *&c.* *Maximin* of *Anazarba* went a step beyond *Alexander*, summoned the *Cilician* bishops his suffragans to a council, where he ratified the proceedings of *Nestorius* at *Ephesus*, *Cyril*'s deposition and excommunication. There *Eutherius* of *Tyana*, *Helladius* of *Tarsus*, and others, writ to the pope a mournful relation of their bishops being deposed, of the council of *Ephesus*, which they desired him to inspect into and recall their banished bishops. It is supposed this letter had no effect with the pope, who was a zealous *Anti-nestorian*.

6. As

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6. As *Neſtorius*'s friends were diſſatisfied at this union, ſo were ſome of S. *Cyril*'s, and among them *Iſidore* of *Peluſium*, who at firſt thought S. *Cyril* too obſtinate, was diſpleaſed at his acceptation of *John*'s confeſſion, which indeed for many reaſons might ſeem defective. For firſt, tho' he allowed an union of natures there, yet he did not expreſs whether it was a phyſical or a moral one, which laſt *Neſtorius* himſelf would not boggle to admit: ſecondly, *Neſtorius* allowed in ſome ſenſe that the B. Virgin might be called mother of God, and that ſenſe ſeems the very ſame that *John* expreſſes, becauſe the Word God is united to the temple which he took from her: thirdly, he leaves the doctrine of communication of idioms, *i.e.* of referring the operations of both natures to the perſon in each of them, to problematical queſtions and ſchool-niceties: and fourthly and laſtly, he condemns *Neſtorius* only for his novelty of words, which ſeems to intimate that he was not diſpleaſed with the ſenſe imported by that novelty. As to the firſt, it is true that a phyſical union was a more expreſs excluſive of *Neſtorianiſm*, but as that term might be liable to the exceptions of ſome, and as he was otherwiſe aſcertained by *Paul* of *Emeſa* of *John* and his companions right meaning, who had ſufficiently aſſerted one only perſon in *Chriſt* which inferred more than a moral union, he rightly judged, that for the peace of the church in the preſent circumſtances, he might bate the rigour of the expreſſion. As to the ſecond, *John*, who admitted but one perſon which was the divine Word, could not

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take the temple here for a perſon, as *Neſtorius* did, but for human nature. And as for the two laſt points he was willing to give ſome grains of allowance and let things of leſs moment for the preſent alone, the better to carry the main point.

7. Meantime *Maximian* Bp. of *C. P.* died ſuddenly the 10th of *April*, after having governed that church two years and five months. Then the *Neſtorians* in great numbers threatening to burn the church and town unleſs *Neſtorius* was re-inſtated, the emperor to cut ſhort theſe conteſts made *Proclus*, of whom *p.*79, biſhop before *Maximian*'s corps was carried to the grave: and the pope, ſays *Socrates*, had declared his nomination to the biſhoprick of *Cyzicus* was no impediment to this ordination. The emperor *Theodoſius* made a law that the goods of clergy-men and monks that die inteſtate ſhould belong to the church or the monaſtery. He alſo publiſhed his royal orders for expelling the biſhops from their dioceſes, who made buſtles in the church and refuſed to join in communion with *Cyril*, *John* and *Proclus*. *Theodoret*, tho' ſatisfied with *Cyril*'s, *John*'s, *&c.* orthodoxy, yet diſpleaſed at *Neſtorius*'s depoſition, and unwilling to offend the *Cicilian* biſhops, whom he reſpected for their ſanctity, did not communicate with *John*, and upon the orders of the emperor ſtood firmer to his point, as if he valued not the loſs of his biſhoprick. But the preſſing inſtances and reproaches of the monks made an impreſſion on him, of which, when he gave an account to *Alexander* of *Hierapolis*,

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rapolis, he thus writ back: I find their hereſy who make God paſſible prevails at *C. P.* and *Antioch*, where it is publicly preached. I am troubled at the ardent officiouſneſs of the holy monks; but tho' they ſhould raiſe up from the dead all mankind from the beginning of the world to this day, I would deſire them to be quiet and pray for me; if they condemn us, God forgive them; they are not of greater authority than the apoſtles or the angels from heaven, whom *J. C.* anathematiſes by the mouth of S. *Paul* if they preach contrary to the goſpel: if you ſend any one to them, aſſure them from me, that tho' *John* ſhould give me the whole kingdom of heaven, I would not communicate with him till ſuch time as he had corrected what has been done to cauſe an univerſal ſhipwreck of the faith. God be praiſed: they have councils, ſees, kingdoms, judges for them; but we have for us God, and the purity of his faith.

8. *Theodoret* writ many letters to convince him of his obſtinacy, but finding they had no effect he entered into communion with *John* and *Cyril*, profeſſing the ſame doctrine with the profeſſion of faith they had agreed on, but without approving *Cyril*'s anathematiſms, or condemning *Neſtorius*. Moreover he joined to their communion, on the ſame terms, all the biſhops of the ſecond *Cilicia*, except *Meletius* of *Mopſueſtia*, who upon his refuſal was depoſed, and was ſucceeded by *Chomaſius* or *Thomaſius*, and of the firſt *Cilicia* and *Iſauria* all except *Zenodius* of *Zephyrium*. Then *Theodoret* made

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his laſt attempt upon *Alexander* of *Hierapolis*, writing to him in the moſt ſubmiſſive manner, that he embraced his knees, threw himſelf at his feet, *&c.* but the old man deaf to wholſom advice returned this anſwer: I believe you have omitted nothing in regard to the ſalvation of my unfortunate ſoul, you have even done more than the good paſtor in the goſpel, who only once ſought after his ſtrayed ſheep. Be therefore at reſt, and trouble no more yourſelf and me. I am not at all affected with what the *Cilicians* and *Iſaurians* have done, for tho' all the dead from the beginning of the world ſhould riſe up and call the abomination of *Egypt* piety, I ſhould not credit them more than I do the light that God has given me. *Theodoret* not wholly deſpairing of *Alexander*, even after this letter went to viſit him; and tho' he found him ſtill obſtinate, yet, out of regard to his ſufferings for the faith under *Valens*, and on the account of a number of virtues that loſt their luſtre by this almoſt only fault, would fain have perſuaded the biſhops and the court to let him ſtay in his biſhoprick.

Of CHRIST 435 *to* 440. *Of* THEODOSIUS II. 28 *to* 33, *and* VALENTINIAN III. 11 *to* 16. *Of* SIXTUS III. 4 *to* 8.

1. HIS advice in this point was not regarded, for he was turned out to the great ſorrow of his dioceſans, for whoſe ſake the biſhops would have reſtored him, if he would but have added to his other virtues an humble confeſſion of

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of faith. The ſchiſmatics counted 15 biſhops ejected for their religion, *viz.* (1.) *Alexander* of *Hierapolis*; (2.) *Abid* of *Dolychium*; (3.) *Acilinus* of *Barbaliſſa*; (4.) *Eutherius* of *Tyana*; (5.) *Zenobius* of *Zephyrium*; (6.) *Meletius* of *Mopſueſtia*; (7.) *Anaſtaſius* of *Tenedos*; (8.) *Pauſian* of *Hypata*; (9.) *Theoſebius* of *Ceos*. Theſe were *Aſiatics*. (10.) *Dorotheus* of *Marcianople*; (11.) *Valeanus*; (12.) *Endocius*; (13.) *Baſil* of *Leriſſa*; (14.) *Maximus* of *Demetrias*; (15.) *Julian* of *Sardica*. Theſe were *Europeans*. Of theſe biſhops *Acilinus*, upon his communion with *John*, was reſtored to his ſee. They in the 5th, 7th, 8th, 11th, 12th, 14th, and 15th places were not turned out, but quitted their ſees themſelves. He in the 9th was not turned out of his ſee, but forbid to exerciſe any juriſdiction. So that there were only ſix of them properly ejected. *Neſtorius* was all this while in S. *Euprepius*'s monaſtery near *Antioch*, ſpreading libels and other things in his defence, of which *John* and others giving notice to the emperor, he commanded his books to be burned, and * baniſhed him to *Oaſis*, where he ſtill maintained his impious hereſy, and writ a dialogue that put the cauſe of his baniſhment in a wrong light. *Oaſis* being deſtroyed by the *Blemins*, he was removed elſewhere, and died in his old age ſome time betwixt 439 and 450, his whole body being putrified and his tongue eat up by vermin. Count *Ireneus Neſtorius*'s friend, who ſtill buſtled for him and writ a falſe deſcription of the proceedings of both parties in his hiſtory entitled the *Tragedy*,

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wherein it is thought he forged ſeveral letters of different perſons and of *Theodoret* in particular, was likewiſe ſent into baniſhment.

2. *Neſtorius*'s rivulet thus drying up, his party opened the fountain of this impiety, *viz.* the books of *Diodorus* of *Tarſus* and *Theodorus* of *Mopſueſtia*, who both died in the communion of the church and left behind them the reputation of pious prelates. They were both of *Antioch*. *Diodorus* had ſignaliſed himſelf in defence of the faith againſt the *Arians* under the emperors *Conſtantius* and *Valens*, and *Theodorus* his ſcholar was an intimate friend of S. *John Chryſoſtom*. *Diodorus* had writ *commentaries* in the literal ſenſe upon almoſt the whole ſcripture, a treatiſe on the *Trinity*, another *of deſtiny againſt the aſtrologers*, and *occaſional letters*. *Theodorus* had alſo compoſed *commentaries* upon moſt of the ſcripture, 25 books *againſt Eunomius*, 4 *againſt Apollinaris*, &c. but theſe are loſt except ſome few fragments of both of them. Infine, the *Neſtorian* party laid hold of theſe writings to buoy up their ſinking cauſe, tranſlating them into the *Syriac*, *Armenian* and *Perſian* languages. *Theodorus* of *Ancyra*, *Acacius* of *Melitina*, and *Rabala* of *Edeſſa*, immediately took the alarm at the publication of ſuch bare-faced impiety, as they eſteemed it, and inveighed againſt it, *Rubula* proceeding ſo far as publicly in the church to anathematiſe *Theodorus*. The *Antiochians* too were ſtartled at *Theodorus*'s works, and *Maximus* abbot among the reſt went from *Antioch* to S. *Cyril* to complain of them. *Rabula* made an extract of ſome of his expreſſions that denied the

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the B. Virgin to be mother of God, and ſaid: that *J. C.* is only to be adored relatively to God, as his image. On the other ſide, ſeveral of the *eaſtern* biſhops who condemned *Neſtorius* writ to S. *Cyril*, that *Theodorus* had taught nothing but what was conſonant to the doctrine of SS. *Athanaſius*, *Baſil*, and *Gregory*.

3. The *Armenians* again were convinced by *Rabula* and *Acacius* of *Theodorus*'s heretical ſentiments, and therefore writ books to *Proclus* of *C. P.* with an extract of ſeveral *Neſtorian* paſſages in *Theodorus*, deſiring him to condemn him by name as the council of *Epheſus* had done by *Neſtorius*. *Proclus* having maturely weighed the contents of their books, writ them back a long letter, called *the tome to the Armenians*, in which he clearly explicated the doctrine of the incarnation, the one perſon and two natures in *Chriſt*, adding that one of the Trinity was made man, an expreſſion in after-times very much canvaſſed: but all this while he took care in confuting *Theodorus*'s errors not to mention his perſon; but the deputies out of a falſe zeal foiſted in a condemnation of *Theodorus*'s perſon, and ſome others. * This *tome* coming to *John* of *Antioch* and the *Eaſterns*, they approved of *Proclus*'s doctrine, but refuſed to condemn *Theodorus* deceaſed in the communion of the church, and blamed *Proclus* for attempting it. In anſwer to this, he aſſured them, the deputies had exceeded their commiſſion, his deſign being only to root out errors and not to moleſt the quiet of the deceaſed: and indeed he was averſe to all perſecutions and hard uſage, even in regard of

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of the living: for tho' he ſhewed the laſt activity in converting heathens and heretics from their ill doctrine, and reclaiming catholics from their bad lives, yet he performed this with ſo much tenderneſs and compaſſion, that the ſtrayed ſheep heard the voice of their paſtor and obeyed his call. Among his many illuſtrious converſions, that of *Voluſian* was not the leaſt remarkable. He was the uncle by the mother's ſide to the younger *Melania*, was deſcended from the kings of the *Rutuli*, and from his firſt appearance of manhood was made pro-conſul of *Africa*, then queſtor, and at length by juſt degrees became prefect of *Rome*. Having been unfortunately trained up to *Paganiſm*, he continued inflexible to S. *Auſtin*'s letter, to his friend *Marcellinus*'s reaſons, his ſiſter *Albina*'s perſuaſions, and his mother's deep affliction, till now, when being ſent upon an embaſſy from the empreſs *Placidia* to *Theodoſius*, he writ to his niece *Melania* at *Jeruſalem*, deſiring that ſhe would come to him at *C. P.* who, upon the preſſing remonſtrances of her friends that this journey might be a means of gaining her uncle's ſoul, ſubmitted to forego the bleſſed quiets of devotion and retirement for a while to be involved in the hurries and hated noiſe of the world. Her charity was crowned with due ſucceſs, for her frequent ſoft diſcourſes inſinuated like oil into the very inmoſt receſſes of his ſoul, and made way for thoſe ſtrong reaſonings of *Proclus*, with which *Voluſian* was ſo charmed that he became captive to the truth, received the badge of baptiſm at his hands, and ſaid, that if *Rome* had only three ſuch perſons, there

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there would not be left one *Pagan*. Soon after he received his *viaticum* for a paſſage to the next life, and *Melania*, having perſuaded the empreſs to viſit the holy places of *Jeruſalem*, returned thither herſelf, after bringing over, during her ſtay at *C. P.* ſeveral perſons from *Neſtorianiſm*. Leſt that ſhould again ſpread its infection in the *Eaſt*, SS. *Proclus* and *Cyril* urged the condemnation of the expreſſions found in *Theodorus*, without meddling with the author; but theſe proceedings were differently reliſhed: they went down well with the more moderate ſort, but others alledging, that the author and his writings were ſo cloſely linked together that the ſame condemnation muſt of neceſſity equally involve both, gave birth to two other parties, whereof one was for ſparing both, and the other for condemning both.

4. While ſchiſms infeſted the *Eaſt*, war and perſecution diſturbed the quiet of the *weſtern* empire. The *Burgundians*, forced to rebellion by the cruelty and extorſion of the *Roman* governors, carried on a war with numbers, conduct and reſolution, and tired for ſome years the ſkill and addreſs of *Ætius*, the moſt experienced commander of the age he lived in. He had been ſince we laſt mentioned him under a cloud; for, his treachery in regard of count *Boniface* being diſcovered, the count was inveſted with his offices, who for a fuller vindication of his honour challenged *Ætius* to a duel, in which he came off victor, but received a fatal wound, of which he died three months after. *Ætius* being reſtored to his former honours, after ſome campains

pains of doubtful ſucceſs, at laſt vanquiſhed the *Burgundians* in 435, and obliged their king *Gundicarius* to ſue for peace; after which *Ætius* was highly eſteemed and made conſul a ſecond time for this year 437 * in which *Genſeric* king of the *Vandals*, fond of eſtabliſhing *Arianiſm*, as well as of fixing his empire in *Africa*, not only chaſed the biſhops from their ſees, but commanded his whole court to profeſs his religion, endeavouring to make *Arcadius*, *Probus*, *Paſchaſius* and *Eutychius*, who had been the moſt zealous in his ſervice, ſtand the firſt examples of embracing his religion. But he found theſe four *Spaniards* unmoved at threats and promiſes, and their courage ſuch as did not ſhrink in the trial; for they bore baniſhment and the loſs of their eſtates without uneaſineſs, and underwent death not as a penalty but a reward. *Paulillus*, the brother to *Paſchaſius* and *Eutychius*, was a boy of an extraordinary wit and beauty, whoſe fortune the king would have made conſiderable, if he would have embraced *Arianiſm*; but careſſes, threats, whips, and ſlavery, being all tried without effect upon this little champion of *J. C.* the king would not put him to death, that he and his religion might not be triumphed over by a boy. *Antoninus Honoratus* biſhop of *Conſtantina* near *Milevis* writ to *Arcadius* one of theſe martyrs during his baniſhment a letter, to exhort him to contemn wealth, the king's favour, and his wife's endearments to follow *Chriſt*.

5. S. *Brice* Bp. of *Tours* was now re-inſtated in his biſhoprick by the pope. He had been S. *Martin*'s

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tin's deacon, whom he uſed to laugh at, calling him a doating ſilly fellow, which S. *Martin*, imputing to mere lightneſs of mind, was ſo far from being offended at, that he foretold him he ſhould be his ſucceſſor and undergo ſeveral croſſes. In effect he was ordained Bp. of *Tours*, and perhaps the firſt years of his biſhoprick might not be altogether unexceptionable, but the latter ones were free from ſtains, eſpecially of that horrid ſort he was accuſed of, *viz.* of having debauched a nun and got her with child. When ſhe was brought-a-bed, the people would have ſtoned *Brice* as guilty of this crime, but the biſhop to evince his innocence conjured the child, then 30 days old, in the name of the Son of God, to declare if he was the father. To which the child anſwered in the preſence of all the people: you are not my father. The people not ſatisfied with this, preſſed *Brice* to make the child declare who was the father, which he refuſing, they told him he had made the child ſpeak by witch-craft, and that they would have him no longer for their biſhop. He wrought a ſecond miracle to atteſt his innocence, but the people continued obſtinate, ſetting up one *Juſtinian* in his place. This made him have recourſe to *Rome*, where he ſtaid ſix years, and in the ſeventh was reinſtated in his dioceſe; *Juſtinian* died in the way to *Rome*, as he went to plead his cauſe, and *Armentius Juſtinian*'s ſucceſſor was taken off by a ſudden fever as S. *Brice* was upon his return; who knowing this by revelation, told his people he muſt make haſte to pay the laſt duties to his brother the Bp. of *Tours*, whoſe corps

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corps was a carrying out at one gate as he came in at the other. He was received with the ſincere joy of the people, who repaired their ſuſpicions of his virtue by the great reſpect they paid to it, for the ſeven remaining years he governed them, *i. e.* from his reſtoration to his death.

6. *Valentinian* came on *October* the 15th to *C. P.* to marry the princeſs *Eudocia*, the daughter of the emperor *Theodoſius* by *Eudocia*, formerly *Athenais*. Her mother had made a vow to viſit the *Holy Land* upon her daughter's marriage, which * ſhe performing, found at *Jeruſalem* the younger *Melania*, whom ſhe embraced with the utmoſt tenderneſs on the account of her admirable virtues, and was by her miraculouſly cured of a ſore foot; there ſhe viſited churches, endowed many with revenues, and as ſhe paſſed through different towns gave proofs of a royal magnificence, a power of wit, and a great ſtock of learning. She obtained from *Juvenal* Bp. of *Jeruſalem* ſome relicks of S. *Stephen*, and of S. *Peter*'s chains, which ſhe brought to *C. P.* next year. Thoſe of S. *Ignatius* martyr of *Antioch* were this year tranſlated to a more decent place there, and S. *Chryſoſtom*'s to *C. P.* This laſt tranſlation was occaſioned by *Proclus*'s anniverſary panegyric on S. *Chryſoſtom*, which, diſplaying the virtues of his predeceſſor with a great deal of energy, made the people reſtleſs till they had the body of their biſhop: and *Proclus* ſeconded them, rightly foreſeeing that this would be a means of uniting to the church that flock which out of a love to this ſaint had at firſt with ſome reaſon ſeparated themſelves

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themſelves from the biſhops of *C P.* and afterwards out of a falſe zeal, even when his name was placed in the *diptycs* kept up a ſeparate body. *Proclus* therefore perſuading the emperor to it, his body was brought from *Comana* in *Pontus*, and the glad people went out to meet it many miles together; the *Boſphorus* was covered with boats, and ſhone with illuminations in the ſame manner as when he alive returned from baniſhment. The emperor knelt down before his ſhrine and begged pardon for his parents who had offended him. This tranſlation was made the 27th of *January*, on which day we now keep his feaſt. *

7. The emperor's ſubjects did not correſpond to their prince's piety; the *Heathens* in the firſt place made a jeſt of relicks and of invoking the aſſiſtance of once mortal men; to confute whom, S. *Cyril* and *Theodoret* employed their pens with great erudition; the *Chriſtians* in the next place went about maſked on *New-year's-day*, repreſenting *Jupiter* and the heatheniſh gods, whom S. *Chryſologus* taxes of ſetting up themſelves for idols, and defacing the image of the living God impreſſed upon them; other *Chriſtians* kept the *Circenſian* games in honour *of* and thankſgiving *to Chriſt*; againſt whom *Salvian* declaims with great vehemence. But the worſt of all was, that magiſtrates and generals ſhould have ſo deeply imbibed ſuperſtition, as to rely upon the *aruſpices*, and oracles anſwers concerning future events. *Littorius*, commander of the auxiliary *Huns*, gave into this extravagance ſo deſperately, that in confidence of theſe predictions,

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predictions, he rashly, at the disadvantages of time and place, attacked the *Goths*, and instead of entering *Tolouse* in triumph entered it a captive. *Cyrus* who commanded the troops in *Africa* was a *Heathen*, for whom *Eudocia* the empress procured this post, because she was much delighted with his poetry. In his generalship, *Genseric* on a sudden broke the league he had made, and the 19th of this *October* took *Carthage* by surprise, which he gave up to plunder, put the citizens to the torture in search of their wealth, pillaged the churches, put many priests to the sword, *&c.*

8. *Salvian* a priest of *Marseilles* mentions at these times the taking of *Carthage* as an illustrious instance of the divine justice. For this other rival of *Rome* was plunged into all sorts of vices; and to look at the people, one would take them for a medley of madmen; they ran drunk up and down the streets crowned with flowers and perfumes; the streets were all places of impurity and scenes of lust, where adulteries and yet greater crimes were practised in public with all the impudence of the *Cynics*: the men walked the streets painted in women's dresses, and the *Christians* often went to the *pagan* sacrifices of *Celestis* or *Urania*, and from thence to the altar of God. Avarice, extortion, injustice and lust were the sins appropriated to the magistrates and rich citizens, the poorer sort distinguished themselves by their insipid jests *on*, and aversion *for* the monks and their habits, and all other vices ran in common among them. The *Vandals* made some of these disorders cease; they

they cauſed all the proſtitutes to marry, and more effectually rooted out the remains of idolatry than any before them. To theſe *Vandals*, tho' *Arians*, the *Donatiſts* joined themſelves in communion, notwithſtanding they had all along refuſed that of the *Catholics* of the ſame religion with them.

9. On the 29th of *Novem.* a council was held at *Ries* in *Provence*, wherein was caſhiered the illegitimate ordination and inſtalment of *Armentarius* for Bp. of *Embrun*, capital of the *Upper Dauphiné*, 56 miles almoſt W. of *Turin*. S. *Hilary* of *Arles* preſided; *Auſpicius* of *Vaiſon*, *Valerian* of *Cemelia*, and *Maximus* of *Ries*, with eight other biſhops, aſſiſted. In *Ceſarea* of *Cappadocia*, *Firmus* the biſhop being dead, the inhabitants demanded his ſucceſſor from *Proclus* Bp. of *C. P.* As he was in the church conſidering who to pitch on, all the ſenate entered the church, upon which he impoſed his hands on *Thalaſſius*, who had been prefect of the *Pretorium* for *Illyrium*, and was talked of being made the prefect of the *Eaſt*. He declined at firſt his ordination, but at laſt accepted it and lived up to the duties it required. —— *Julian* of *Eclana* made his laſt efforts to be reſtored to his ſee under pretext of repentance, but the pope by the advice of his arch-deacon *Leo* ſtood upon his guard againſt all this *Pelagian*'s artifices.

10. Here *Socrates*'s hiſtory ends, and thus far *Sozomen* promiſed to come, but whether he grew tired with his work, or, what is more

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probable, that ſome chapters towards the end are loſt, we have it at preſent no farther than to the year 423. *Socrates* begins with the year 304, and *Sozomen*, who takes the greateſt part from him, at 324. *Socrates* was born at *C. P.* *Sozomen* at *Salamina* in *Cyprus*, but deſcended originally from *pagan* anceſtors near *Gaza* in *Paleſtine*, where his great-grand-father with his family, and another family of *Alaphion*, were the firſt converted by the miracles of S. *Hilarion*. Both he and *Socrates* were deeply tinctured with *Novatianiſm*, tho' perhaps no *Novatians*, and both pleaded at the bar, which they left off to write their hiſtories; in which *Socrates* ſhews more chronological exactneſs, and *Sozomen* a more florid ſtile. The two firſt books of *Socrates* were at firſt little more than an extract of *Ruffinus*, but perceiving this author's hiſtory to be very defective, he writ thoſe two books over again, and diſtinguiſhed the moſt memorable events by conſuls and olympiads, which is wanting in *Sozomen*. Both of theſe hiſtorians run into palpable faults, ſome of which are diſcovered, and in ſome manner accounted for, in the learned *French* tranſlation of *Monſieur Couſin*. *Fleury* takes notice, that they are to be read with great caution in what relates to the cuſtoms of the church: and indeed it is plain, that to favour the *Novatians*, *Socrates* tells ſtrange ways of keeping *Eaſter*, which, contrary to the known truth, he affirms not to be regulated by the *Nicene* council. He ſays, that the faſt of *Lent* was kept ſix weeks before *Eaſter*

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ſter in *Illyrium*, *Greece*, *Egypt*, *Africa* and *Paleſtine*: at *C. P.* ſeven weeks, which ſome faſted without interruption, others only three weeks or thereabouts at a time, and then, after an interval betwixt, three weeks more; and ſome only five days in the week, at *Rome* for inſtance, where *Saturday* and *Sunday* were excepted. But this inſtance is wrong, for on *Saturdays* all the year round they faſted at *Rome*. Again, the manner of faſting, according to him, was very different, ſome abſtained from all ſorts of animals; others eat fiſh; and other ſome fowls; becauſe according to the ſcripture they were produced from water: ſome abſtained from eggs, ſome only eat dry bread, ſome not ſo much as bread: and others again faſted only till *none*, and then eat every thing without diſtinction. He reckons up a number of uſages which he tells us are contrary to the cuſtom of other churches, *viz.* in *Egypt* they celebrate the myſteries on *Saturdays* in the evening after they had eat: at *Alexandria* they did not celebrate *Wedneſdays* nor *Fridays*, but only explained the ſcripture; at *Antioch* the altar was turned towards the weſt. *Sozomen* has almoſt all *Socrates*'s faults: and he has made ſome groſs miſtakes where he varies from him, tho' not ſo frequent ones as when he follows him.

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Of CHRIST 440 *to* 445. *Of* THEODOSIUS II. 33 *to* 38, *and* VALENTINIAN III. 16 *to* 21. *Of* SIXTUS III. 7, 8. *Of* LEO I *to* 6.

1. GENSERIC after the taking of *Carthage* doubled his perſecution, making ſlaves of moſt of the clergy and nobility that ſtaid behind. *Quodvultdeus* Bp. of *Carthage*, and *Gaudioſus* Bp. of *Abitina*, were put aboard leaky ſhips, which by the providence of God arrived at *Naples*, where they finiſhed their days in the odour of holineſs. *Priſcus* and *Caſtrenſis*, after undergoing many torments in *Africa*, were ſhipped off either in the ſame veſſel with *Quodvultdeus*, or in another old one, and being toſt upon the coaſts of *Campania*, were deſtined to the government of ſome churches there. Some biſhops and noblemen had hopes this fury would ſleep at laſt; and one time as *Genſeric* was walking on the ſea-ſhore, petitioned him, that ſince their churches and goods were taken from them, that he would allow them the wretched comfort of ſtaying in their country; but he far from granting their requeſt would have thrown them immediately into the ſea, if he had not been hindered from it by his courtiers intreaties. *Sebaſtian* ſon-in-law to count *Boniface*, whom he had ſucceeded in his dignity, misfortunes and ill uſage grounded upon calumny, like him, to prevent a real or imaginary puniſhment, joined his forces to *Genſeric*. The *Goths* at firſt careſſed him extremely, but afterwards

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afterwards finding he could on no account debauch him into *Arianiſm*, and perhaps being afraid that he would over-reach him, laid hold of ſome groundleſs pretext to put him to death.

2. *John* of *Antioch* died, and was ſucceeded by *Domnus* his ſiſter's ſon. *Domnus* had been a monk under S. *Euthymius*'s conduct, and ordained deacon by *Juvenal* of *Jeruſalem* in 428, but underſtanding after the council of *Epheſus*, that his uncle was of *Neſtorius*'s party, he deſired *Euthymius* to let him go to *Antioch* to reclaim him. S. *Euthymius* diſſuaded him from this journey, aſſuring him, that God would himſelf reclaim him; that if he ſtaid in the deſart he ſhould be honored by God, but that if he went to *Antioch* he ſhould ſucceed his uncle and be turned out by a company of wicked fellows. *Domnus* had no faith in his prediction, but without taking leave of him haſted away to *Antioch*, where every thing happened as the ſaint had foretold. The pope was called to a better life on the 28th of *March*. He had the happineſs to ſee the diviſions between S. *Cyril* and *John* of *Antioch* worked up to a friendly peace. The preſents which he gave to the churches at *Rome*, and what the emperor *Valentinian* gave in his time are exceſſive; the pope gave in revenues 729 gold ſhillings: and in ſilver 2,611 *Roman* pound weight, beſides porphyry pillars, jewels, *&c.* the emperor gave a vaſt quantity of precious ſtones, 511 pounds of ſilver and 200 pounds of gold.

3. S. *Leo* his arch-deacon, a native of *Tuſcany*, was choſen when abſent, having been ſent

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into *Gaul* to reconcile the two *Roman* generals *Ætius* and *Albinus*, in which negotiation he ſucceeded, and then returned to *Rome* forty days after, and was ſolemnly inſtalled. At which time he made a ſhort oration to give God and the people thanks; deſiring his auditors, that as they had raiſed him to that dignity by their votes, ſo they would aſſiſt him by their prayers, become by their good works his crown and joy, and pay their acknowledgments to the divine goodneſs that had made this day honorable to him; and by raiſing his lowlineſs to this ſupreme degree had demonſtrated, that it neither overlooks nor contemns the meaneſt of his creatures. * On the anniverſary of this day he harangued them with a longer diſcourſe. —— As often, ſays the ſaint, as the mercy of God renews the days of his gifts we have juſt cauſe for rejoicing, if the original of the office undertaken is referred to the praiſe of its Author. I know this to be a duty incumbent on all prieſts, but on me in particular, who when I view my own littleneſs, and the greatneſs of the charge I have undertaken, muſt cry out with the prophet: *Lord, I have heard thy ſpeech and was afraid*. . . . For what is ſo ſtrange and dreadful as labour to the weak, ſublimity to the low, and dignity to the undeſerving. And yet we do not deſpond, nor are caſt down, becauſe we do not preſume of ourſelves, but of him who worketh in us. . . . From whoſe principal and eternal protection we have received the bulwark of apoſtleſhip, which does not remain unactive or idle: for the firmneſs of that foundation upon which the

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the fabrick of the whole church riſes, is not tired with any weight of the incumbent temple; for the ſolidity of that faith which is praiſed in the prince of the apoſtles is perpetual: and as what *Peter* believed in *Chriſt* continues, ſo that continues alſo that *Chriſt* inſtituted in *Peter*.... The bleſſed *Peter* ſaid, *Thou art Chriſt the Son of the living God:* and the Lord ſaid: *Thou art Peter, and upon this rock I will build my church, and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven. And whatſoever thou ſhalt bind upon earth, it ſhall be bound alſo in the heavens: and whatſoever thou ſhalt looſe upon earth, it ſhall be looſed alſo in the heavens.* The diſpoſition therefore of truth remains, and the bleſſed *Peter* perſevering in the received ſtrength of the rock, has not abandoned the helm of the veſſel of the church. For he is thus placed before the reſt, that whilſt he is called a rock, whilſt he is ſtiled the foundation, whilſt he is conſtituted the door-keeper of the kingdom of heaven, and made overſeer and arbitrator of the things to be bound and to be looſened by the definition of his judgments here, ſo as to remain ratified alſo in the heavens, we may all know by the myſteries of theſe titles what ſociety he has with *Chriſt*.—Wherefore the honorable and deſired preſence of my brethren and fellow-prieſts will become more ſacred and devout..... if they reſpect him principally, whom they know to be not only the biſhop of this ſee, but the primate of all biſhops—who is watered with ſuch plentiful ſtreams from the fountain of all good

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gifts, that whereas he alone receives many, there are none that pass to any without his participation. . . . Out of the whole world *Peter* alone is chosen, and placed over the vocation of all nations, over all the apostles, and all the fathers of the church; that tho' there be many priests and many pastors in the people of God, yet all them *Peter* properly governs, whom *Christ* yet principally governs who when he said: *thou art Christ the Son of the living God*, *Jesus* answered him: *Blessed art thou Simon Bar-jonah*, *&c.* that is, therefore thou art blessed, because my father taught thee, because no earthly opinion deceived thee, but heavenly inspiration instructed thee, and not flesh and blood, but he, whose only begotten Son I am, manifested me unto thee. And I say unto you, that is, as my Father manifested my divinity to you, so I make known your own excellence to yourself, for thou art *Peter*. That is, whereas I am the inviolable rock (the *Petra)* I the corner-stone, who make both one; I the foundation, besides which no man can lay another, so you are a rock (a *Petra)* because you are strengthened and solidated by my virtue, and the things originally in me, by my proper power, are common to you by participation with me. Upon this strong basis I will erect an eternal temple, and the sublimity of my church shall rise in the firmness of this confession to be borne up into heaven itself. The gates of hell shall not restrain, nor the bonds of death tye up or confine this confession; for this voice is the voice of life.—— Since therefore, my most beloved, we behold so strong a safe-guard divinely

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divinely inſtituted for us, we have juſt reaſon to rejoice in the merits and dignity of our captain, giving thanks to the eternal King our Redeemer Lord *J.C.* who conferred ſo great a power upon him whom he conſtituted the prince of the whole church, that if any thing is rightly done or ordered in our times, it muſt be imputed to his works, to his government, to whom it was ſaid: *and thou converted confirm thy brethren.*

4. The eighth of *November* a council of 17 biſhops was held at *Orange* in *Provence*, 16 miles N. of *Avignon*. S. *Hilary* of *Arles* preſided there, and amongſt the other biſhops were *Eucherius* of *Lyons*, of whom in 427, and hereafter in 450. *n.* 5. *Conſtantine* of *Gap*, *Auſpicius* of *Vaiſon*, and *Maximus* of *Ries*. Thirty canons were enacted there touching church-diſcipline, and the ſecond being famous for its obſcurity has been much canvaſſed by the critics. See note. * The 13th of *November* the following year a council was held at *Vaiſon*, a city 12 miles almoſt E. of *Orange*, and compoſed 9 or 10 canons: the third excommunicates them who kept the legacies or oblations of the deceaſed, or deferred giving them to the church, as ſo many ſacrilegious murderers of the poor: the 9th and 10th are made to encourage the piety of thoſe who maintained children abandoned by their parents.

5. In *Africa Genſeric* by his cruelty and haughtineſs rendered himſelf odious, not only to the *Catholics*, but even to his own *Vandals*, who formed a conſpiracy againſt him, which being detected, he put upon ſuſpicion ſuch numbers

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bers to death both innocent and guilty, that he weakened his army more than if he had loſt a battle. As to the *Catholics*, he knew there was no danger from that quarter; however many of their biſhops were baniſhed without ſubſtituting new ones in their place, for mentioning *Pharaoh* or *Nabuchodonoſor* in their ſermons as if they had pointed at him by their names, tho' there was not the leaſt hint that looked that way. In this ſad juncture for the church of *Africa*, and in this decline of *Genſeric*'s proſperity the emperor ſent an army againſt him, but the *Pagan Huns* under *Bleda* and *Attila* invading *Thracia*, *Illyrium*, and the frontiers, and carrying all before them with a barbarity ſurpaſſing that of the *Goths* and *Vandals*, he was forced to recall theſe troops to make head againſt them; but their ſteel not doing the buſineſs effectually, he had recourſe to more powerful gold, by which he bought a peace of them, and ſtruck up one with *Genſeric*, on condition that he ſhould leave ſome poor provinces of *Africa* to the empire, and alſo pay a ſmall annual tribute. *

6. *Genſeric*'s perſecution had reached all ſorts of *Anti-arian Chriſtians*, and obliged the *Manichees* among others to fly away from *Africa*, who to gain reception at *Rome* lurked there under the name of *Catholics*. But their diſſimulation could not eſcape S. *Leo*'s vigilance, who alarmed his flock of theſe wolves in ſheep-ſkins, and marked them out by their faſting on *Sundays* in contempt of *Chriſt*'s reſurrection, and in honour of the *Sun*; by their faſts on *Mondays*

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days in honour of the *Moon*, and by their receiving *Christ*'s body only under the ſpecies of bread and not of wine, becauſe they abhorred wine as the gall of the dragon. Some eaſy *Catholics* were ſo far impoſed upon by them as to be more aſſiduous in praying towards the *Sun*, and that ſo much the ſooner, becauſe they obſerved it was the cuſtom of the church derived from antiquity, to pray with their faces towards the *Eaſt* or riſing *Sun*; but the pope obſerving the abuſes of this practice, admoniſhed the faithful to abſtain even from the appearance of evil by leaving it off. His zeal carried him further, he converted great numbers of them, who abjured their errors publicly, and were ſubjected to a ſtate of penance; and as to thoſe who remained obſtinate he procured their baniſhment, by virtue of the imperial laws againſt them.

7. But that the people might be convinced of the juſtice of their puniſhment, he made their infamous crimes juridically public, convocated ſeveral biſhops, prieſts, eminent citizens, perſons of quality, and a great part of the ſenate, to receive and hear the informations againſt them. Their he and ſhe *elects* were brought before them, their ceremonies, opinions, and infamous myſteries were expoſed to view, *&c.* which S. *Leo* ſlightly touches upon in a ſermon preached the latter end of the year. In this information they revealed that crime which modeſty forbids to name, a crime that was ſo thoroughly examined into, that no room was left for doubt to any one's incredulity, or itch of calumny. All the perſons who committed this nefarious fact appeared;

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peared; the young girl, who at the moſt was only ten years old; the two women that trained her up and prepared her for the crime; the youth that debauched her; and their biſhop who ordered and preſided over this abomination. They all confeſſed in like manner this execrable action, which, ſays S. *Leo*, our ears could ſcarce ſuffer there, and not to wound yours here I ſhall not repeat them, but refer you to the public acts, by which you will find, that their ſect is deſtitute of all chaſtity, of all honeſty and all ſhame; that lying is their law, the devil their divinity, and their oblations obſcenity. *

8. He had another ſermon on the ſame ſubject on the *Epiphany*, and becauſe many of theſe *Manichees* that were diſcovered had fled away to other towns of *Italy*, he ſent the biſhops the acts of their conviction, with an exhortatory to ſtand upon their guard againſt them; and about the ſame time attacked *Julian* of *Eclana*, the chief ſupport of the declining *Pelagians*, who privately ſowed thoſe errors again, which they had publicly abjured before. He inſtituted *Anaſtaſius* Bp. of *Theſſalonica* his vicar for *Illyrium*, after the example of *Siricius*, and his other predeceſſors, recommending to him the ordination of his biſhops upon the bare ſcore of their merits, without any human views of favour or intereſt; charging him not to ſuffer lay-men, new proſelytes, perſons that have been twice married, or have married widows to be ordained biſhops, nor perſons actually married to be ordained ſub-deacons, unleſs they have wives as if they had none. No one, ſays he, ought to be ordained

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ordained biſhop of any of theſe churches without conſulting you: for they will be choſe with more deliberation, on the account of your examination. Now the metropolitans having the privilege of ordaining the biſhops of their province, we require you to ordain the metropolitans, and to be the more circumſpect in the choice of them as being to govern others. Let no one abſent himſelf from the council when ſummoned to it. Nothing more effectually corrects faults, and preſerves charity, than the frequent ſynods of biſhops. You ſhall refer to our cognizance the greater cauſes, which cannot be determined upon the place; as alſo the appeals. He writ a letter on the ſame day, *i.e. January* 11th, to the metropolitans, to acquaint them of the power conferred on *Anaſtaſius* and to exhort them to obedience. He received an anſwer from S. *Cyril* of *Alexandria* and *Paſchaſinus* of *Lylibæum* in *Sicily*, about fixing *Eaſter-day* for this year, and they both determined it to the 23d of *April*, ſo that *Good-friday* fell upon the 21ſt, the day of the foundation of *Rome*, on which the *Circenſian* games uſed to be celebrated, but were now omitted in honour of our Saviour's paſſion.

9. S *Cyril* died ſoon after, having governed the church of *Alexandria* 32 years. He was a wiſe pilot, who durſt ſit at the helm amidſt the winds and ſtorms of perſecutions that threatened him: he found God's ſtaff to ſupport him wherever he met with his rod to afflict him, and made the greatneſs of his natural courage, ſupported by grace, ſhine brightly out in actions and

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and ſufferings: his moderation and condeſcendance in time of need was no leſs conſpicuous, being willing to part with his eſtate and riches, to give up or forbear ſome laudable terms of doctrine and the rigours of church-diſcipline for a time, to reach the more important point of peace and union in the church. *Sixtus* III, *Sabbas* Bp. of *Palta* in *Syria*, the general council of *Chalcedon*, *&c.* pay large praiſes to his merit, for reſcuing the church from *Neſtorianiſm* and writing thoſe excellent treatiſes of the incarnation, which explicate that divine myſtery of our Saviour's aſſuming human fleſh, with ſuch ſolid reaſonings and ſuch propriety of expreſſion, that they ſeem to be rather the inſpired writings of the H. Ghoſt, than the works of a biſhop taken up with the cares annexed to the ſecond ſee of the *catholic* church. A number of his other writings are loſt, tho' there are ſtill extant 7 large volumes of them. They are not all writ with the ſame vigour, nor equally uſeful; his 17 books, *of the worſhip of God in ſpirit and truth*, and his *Glaphyra on the Pentateuch*, are a continual tiſſue of allegories, and often of arbitrary myſtical interpretations; his *commentaries* on *Iſaiah* and S. *John*'s goſpel are more literal; his writings *on the Trinity* are managed with great ſubtility, after a ſcholaſtic manner, with arguments and ſyllogiſms in form; his ten books *againſt Julian the apoſtate* contain a large ſtock of erudition and are penned with a great deal of delicacy; thoſe *againſt the Anthropomorphites*, the *reſolution of various queſtions*, are moſtly writ with judgment, but in a rough

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rough negligent ſtile; his *paſchal homilies* are helps to hiſtory, and the keeping of *Lent* in due manner, *&c.*

10. S. *Cyril*'s arch-deacon *Dioſcorus*, who was in great reputation of modeſty and humility, ſucceeded him, and preſently grew very popular by lending mony without intereſt to the bakers and inn-keepers to furniſh the town at a cheap rate with white bread and delicate wine. But to effect this, he extorted by calumnies and other methods great ſums of mony from S. *Cyril*'s relations, whom he unmercifully perſecuted. He ſent his prieſt *Poſſidonius* to *Rome*, who had made that journey before, to notify his election to the pope. S. *Leo* was then taken up with the appeal of *Celidonius* a *Gallic* biſhop, who had been depoſed by S. *Hilary* of *Arles*, as he went to viſit S. *German* of *Auxerre*. Theſe ſaints received complaints and witneſſes againſt him, that he had married a widow, and condemned people to death in the time of his magiſtracy before his ordination: for which, they with other biſhops judged it expedient, that the ſaid *Celidonius* ſhould of himſelf renounce his biſhoprick: but he not reliſhing this ſentence, came to *Rome* to complain of it to the pope towards the latter end of this year.

Of

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Of CHRIST 445, 6, 7. *Of* THEODOSIUS II. 38, 39, 40, *and* VALENTINIAN III. 21, 22, 23. *Of* LEO 6, 7, 8.

1. SAINT *Hilary* upon this took the ſame journey a-foot in the depth of winter; for out of his love to poverty he always travelled in that manner. After having viſited the churches of the apoſtles and martyrs, he waited upon S. *Leo*, beſeeching him to maintain the ancient diſcipline of the church, and not admit to the altar biſhops juſtly condemned in *Gaul*; he added, that he came to *Rome* to pay his reſpects to him and not to plead his cauſe, but to inform him ſimply of the matter of fact, without the formality of an accuſation; and for the reſt, if he was of another ſentiment, he ſhould trouble him no farther. Upon this the pope called a council to examine the affair, where S. *Hilary* took his place among the other biſhops, but his anſwers not being looked upon as ſatisfactory, nor the witneſſes evidence ſufficient, *Celidonius* was reſtored to his biſhoprick. S. *Hilary* did not acquieſce to this ſentence, but declared, he would never communicate with the biſhop he had condemned; and ſeeing that his proceedings gave great offence at *Rome*, he ſtole away from thence and returned the ſame winter to *Arles*. S. *Hilary* was accuſed after his departure of unjuſtly depoſing *Projectus* a biſhop, over whom he had no juriſdiction, ſo it was determined *Projectus* ſhould be reſtored: beſides this, he was taxed with marching about with ſoldiers at

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at his heels, with calling councils, and depoſing biſhops in provinces not under his juriſdiction, upon which S. *Leo* writ to the biſhops of *Gaul* a letter relating to the rights of the *Roman* ſee, the uſurpations of *Hilary*, *&c.* in very ſtrong terms; and the emperor beſides wrote another on the ſame ſubject, which runs thus:

2. It is evident, that the only protection of us and our empire deſcends from the favour of the ſupreme divinity, which is principally procured by the *chriſtian* faith and our divine religion. Since therefore the merit of S. *Peter* who is prince of the epiſcopal crown, the dignity of the city of *Rome*, and the authority beſides of a ſacred ſynod, have confirmed the primacy of the apoſtolic ſee, let not preſumption offer at any thing contrary to the authority of that ſee: for the peace of the churches will be then kept every where, when all of them acknowledge their rector. Notwithſtanding this *Hilary*, who is called Bp. of *Arles*, without conſulting the biſhop of *Rome*, has uſurped upon ordinations which did not belong to him, undecently removing ſome, and againſt the wills and reſiſtance of the citizens ordaining other ſome, who, upon finding they could eaſily gain admittance from thoſe who had not choſe them, came with a body of armed men, and either blocked up their city walls, or opened them by force, and brought into the city by war and contention the prieſt that was to preach up peace. For theſe and ſuch like facts perpetrated againſt the majeſty of the empire, and the reſpect due to the apoſtolic ſee, the pope having diſcuſſed them,

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pronounced a certain ſentence againſt him: and this ſentence indeed ſhould have its force even without the imperial ſanction... however I add that too, forbidding *Hilary* (whom nothing but the mildneſs of *Leo* would ſuffer to be ſtill called biſhop) and all other perſons whatſoever to mix arms with church affairs, or diſobey the precepts of the biſhop of *Rome*. This letter was dated the 16th of *June*.

3. S. *Hilary* returned home to his dioceſe, without complaining or writing an apology in his defence, which if he had done, it is probable he would have put his tranſactions in another light: the beſt of men are ſometimes borne away with a miſtaken zeal; and the deſire of reforming abuſes, and maintaining the ſuppoſed rights of his church, ſeems to have wrought up his to attempt it in thoſe provinces over which he had only an ill-grounded juriſdiction; the troops of ſoldiers might be taken with him for the ſecurity of his company, ſo that all we can gueſs is, that this holy biſhop of *Arles* had committed ſome faults, which were exaggerated by malicious reports, and improved in the narration to his diſadvantage. However it is, he became ſenſible of what he had done amiſs, ſent perſons to *Rome* to be reconciled to the pope, who accorded his deſires, and growing acquainted with his virtue honored him afterwards both living and dead. The affair of *Celidonius* thus terminated, the pope writ the 21ſt of *June* an anſwer to *Dioſcorus*, containing inſtructions for uniformity in church-diſcipline. It is ſuſpected, that *Dioſcorus* had began then to ſap the

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the foundations of the more neceſſary uniformity in faith, againſt which he afterwards openly engaged. *Theodoret* hints at this in his account of the calamities of the times, which beſides dividing the church infeſted the empire. * For the irruptions of barbarous nations and dreadful earthquakes continued ſix weeks together without reſpite in moſt parts of the world. In ſome the ſhock, ſays *Nicephorus*, ſtruck out new ſprings of water and dried up the old ones; raiſed vallies to mountains, and threw mountains into a level; ſwallowed up villages, cities, and whole iſles at once; laid open the face of the deep, and fixed the ſailing ſhips upon dry land. It overturned the principal buildings at *Antioch*, and the long wall of *Cherſoneſus*; raged at *Alexandria* and other places with great violence, but ſeemed to reſerve its choiceſt ſtock of fury for *C. P.* for not a day paſſed but this capital of the *eaſtern* empire beheld her buildings caſt down or ſunk in the earth, the city walls cleft in two, and her fifty towers that were her beauty and bulwark laid in the duſt. In this conſternation the emperor, the patriarch *Proclus*, and the people fled into the fields for ſafety, where, as they were pouring out their prayers before the throne of mercy to avert the total ruin of the city, they felt ſuch a violent ſhock as made their fear imagine that the very earth was torn from its foundation. In this point of time a young boy was taken up to the higheſt region of the air by inviſible hands, and borne out of ſight; after ſome time he appeared again and deſcended in the preſence of the emperor, patriarch, and

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all the people, whom he told, that he heard the angels in heaven ſinging this ſong: *Holy God, holy Strong, holy immortal One, have mercy on us.* Upon this, *Proclus* ordered the people to ſing in the ſame manner, and immediately the earthquake ceaſed. This miracle gave the emperor ſuch devotion to this ſong, that he procured it ſhould be ſung throughout all the churches of his empire.

4. S. *Proclus* ſoon after was called to ſing this anthem in that happy place, to which he had conducted ſo many before by his example and inſtructions. Theſe had a wonderful energy from the mouth of the preacher warm with the ſentiments of his heart, which gave a peculiar luſtre to his ſhort ſententious expreſſions, his exclamations, interrogations, breaks of paſſion and turns of thought, that inflamed from the pulpit, tho' they cool upon us in the reading, where it muſt be owned they ſhine with an inferior light: for his ideas, notwithſtanding their juſtneſs, ſublimity, and the beautiful phraſe by which they are diverſified, return too often, and ceaſe to affect us by their too frequent repetitions. S. *Flavian*, prieſt and treaſurer of the great church at *C. P.* by the will of God, the emperor, ſenate, and the biſhops ſuffrages, ſucceeded him. *Chryſaphius* the emperor's favourite no ways pleaſed at this promotion, ſent from *Chalcedon* in the emperor's name, that he expected a preſent from him. The good biſhop accordingly ſent him ſome bleſſed breads: but *Chryſaphius* huffed at theſe, and, refuſing them with contempt, told him, the emperor wanted gold

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gold and not bread. The ſaint replied: gold I have none, except the ſacred veſſels, for as to the goods of the church they are conſecrated to God and the poor. This anſwer picqued *Chryſaphius* to the life, and made him an implacable enemy to the ſaint, and to the princeſs *Pulcheria* who ſupported him. *Theodoret* ſent a congratulatory letter to *Flavian*, which, it is thought, occaſioned *Chryſaphius* and *Dioſcorus*'s reſentments againſt him.

5. The incurſions of the *Barbarians* in *Spain* had made there many widowed churches, which gave occaſion to the growth of *Priſcillianiſm*. S. *Turibius* Bp. of *Aſtorga* in *Gallicia*, in his letter to *Idacius* and *Ceponius* two of the principal biſhops of the ſame province, complained of this with the greater concern, becauſe in his travels through other provinces he had found every-where the ſame uniformity of faith, only in his own he obſerved with grief, that condemned errors had ſprung up a-new through the misfortune of the times, which had put a ſtop to the meeting of councils. * To obviate theſe miſchiefs he ſent his deacon *Pervincus* with a letter to the pope, and a long detail of *Priſcillianiſm* in 16 articles. The pope returned an anſwer that confuted each error in particular from paſſages of the ſcripture, and ſent him the acts of his proceedings againſt the *Manichees* at *Rome*, whom the *Priſcillianiſts* very much reſembled: and in the concluſion, ordered that a council ſhould be held; and if it could well be of the provinces of *Tarragona*, *Carthage*, *Luſitania* and *Gallicia*, but if, as he apprehended

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that could not be, to have at leaſt a provincial one of his own province.

6. It happened as the pope feared, for *Rechila* king of *Suevia* poſſeſſed *Gallicia*, and the *Goths* moſt of the other parts, ſo that two councils were held; the one in *Gallicia*, and the other of the four provinces of *Tarragona*, *Carthagena*, *Luſitania* and *Betica*, at *Toledo*, where a confeſſion of faith was publiſhed with 18 anathemas: in this confeſſion there are theſe words: *I believe in the H. Ghoſt who proceeds from the Father and the Son*, which probably were inſerted out of deference to S. *Leo*, who in the firſt letter to *Turibius* expreſſes himſelf thus: in the firſt chapter it is demonſtrated how impious their ſentiments are of the divine Trinity, who aſſert that the Father, Son, and H. Ghoſt, are one and the ſame perſon, as if the ſame was now called God the Father, then the Son, and then the H. Ghoſt, and as if he who begot was no other than he that was begotten, or he who proceeded from both. About the ſame time S. *Leo* depoſed *Baſſian* Bp. of *Epheſus* as unlawfully intruded; prohibited the biſhops of *Sicily* to confer ſolemn baptiſm on the feaſt of the *Epiphany*, but to content themſelves with thoſe of *Eaſter* and *Whitſuntide*; and acquainted *Januarius* Bp. of *Aquileia* with the due manner of receiving perſons infected with hereſy to the church. Cardinal *Noris* takes this hereſy to be *Pelagianiſm*.

7. To root out the ſmall remains of it in *Britain*, S. *Germanus* Bp. of *Auxerre*, with *Severus*

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rus Bp. of *Treves*, took a journey thither, and paſſed by *Paris* in the way. There S. *Geneveva* had been lately attacked with a palſy that deprived her of the uſe of her limbs, and made her for three days together appear without motion or any ſign of life, except a little red on her face. After which, coming to herſelf, ſhe was immediately reſtored to perfect health, and told the company, that ſhe had been in ſpirit carried by an angel to behold the rewards prepared by God for thoſe that love him; and ſome time after diſcloſed to many that lived in the world the ſecrets of their conſciences, in order to reform them. Some of them, inſtead of making the uſe this was deſigned for, took occaſion to aſperſe her reputation. S. *Germanus*, who was acquainted with the holy virgin's perfections, contemning theſe falſe reports viſited her with a deal of reſpect, and convinced the *Pariſians* of the injuſtice of their calumnies. In *Britain* he entirely exterminated *Pelagianiſm*, for moſt were converted, and thoſe few who ſtill held it were baniſhed into the remoteſt parts of *Gaul*. He made ſome regulations before his return, which are recorded by *Selden*.

Of CHRIST 448. *Of* THEODOSIUS II. 41. *and* VALENTINIAN III. 24. *Of* LEO 9.

1. SAINT *Germanus* was ſcarce returned to *Auxerre*, when the people of *Armorica*, who had revolted in 409 from the emperor and had all along ſhewed an unquiet and turbulent

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ſpirit, ſent deputies to beg the ſaint, that he would ſave them from the wrath of *Eoacario* king of the *Alemanni* an idolatrous and cruel prince, who by *Ætius*'s orders was in march with his troops to puniſh them. The ſaint loſt no time, but met him in the way, and ſtopped him with a liberty that gained the *Barbarian*'s reſpect and his promiſe of according peace to the *Armoricans*, in caſe the emperor and *Ætius* permitted him. This made S. *Germanus* venture upon a journey to *Ravenna* where the court lay: on the road he took up his lodgings with an ancient friend of his, where he cured a woman that had been 20 years dumb: taking his leave he bid him adieu to eternity where he hoped they ſhould ſee one another. He ſet out with no company except his deacon, but was followed or met all the way by abundance of people, who planted croſſes and built chapels for him to preach and pray in. Paſſing the *Alpes* he overtook a company of workmen with their packs on their ſhoulders, and among them one old lame fellow, who did not well know how to crawl along with his, ſo the good biſhop to aſſiſt him carried it himſelf to the other ſide of the torrent that ſtood betwixt two precipices, and when he had laid the pack down croſſed the torrent again and carried the old man over upon his back. Coming to *Milan*, unknown by any, at a great ſolemnity where many biſhops were aſſembled, a poſſeſſed body called him by his name: at the biſhop's deſire he was delivered from the devil, and his whole journey was attended with miracles.

2. At

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2. At *Ravenna* S. *Peter Chryſologus* the biſhop of the place, the empreſs *Placidia*, and the whole court, received him with all the demonſtrations imaginable of joy and reſpect. The empreſs for her part preſented him with a ſilver charger of delicacies; theſe he diſtributed among his company, the charger he gave to the poor, and to acknowledge the empreſs's civilities ſent her a barley loaf upon a wooden trencher. She received this preſent with extreme joy, had the trencher ſet in gold, and made uſe of the barley loaf to cure diſeaſes. During his reſidence at *Ravenna* he was continually accompanied by ſix biſhops, who were witneſſes of his continual abſtinence, and his uninterrupted courſe of miracles. One morning after *lauds* he told them, that God had revealed to him his approaching death; a few days after he fell ill, and the whole town was in conſternation for him. The empreſs went to viſit him and granted him whatever he aſked, even that of having his body carried to *Auxerre*, tho' in this ſhe yielded to him with ſome reluctance, as being grieved to be deprived of ſo great a treaſure. However ſhe was reſolved to come in for one of the heirs of this biſhop who had no riches of this world, and therefore upon his departing this life the thirty-firſt of *July*, after 7 days ſickneſs, ſhe laid claim for her ſhare to his reliquary; S. *Peter Chryſologus* put in for his camail and hair-cloath: one of the ſix biſhops for his cloak: two others divided his coat between them: a ſecond couple divided his waiſtcoat, and the ſixth biſhop took poſſeſſion of his girdle. To S. *Geneveva*

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neveva he left ſome tokens of his eſteem for her, which three years after was the moſt effectual inſtrument of ſilencing the groundleſs calumnies raiſed againſt her. The tranſlation of his body was performed with great magnificence the firſt of *October* and interred at *Auxerre*, where God has been pleaſed in every age to honour his ſervant's ſhrine with the devotion of pilgrims and miraculous cures. His embaſſy for *Armorica* or *little Britain* would have been effectual, had not the levity of the people, by falling a ſecond time into rebellion, fruſtrated his deſigns, and obliged *Eoacaric* to purſue *Ætius*'s orders.

3. To this *Ætius* the natives of our *Britain*, infeſted to the utmoſt degree by the *Picts* and *Scots*, had ſent in 446 a letter of complaint, inſcribed thus: to *Ætius* the third time conſul; the groans of the *Britons*: our barbarous enemies drive us to the ſea; the ſea beats us back upon our barbarous enemies. Between theſe two we are expoſed to be ſlain by the ſword or drowned, for which we know no remedy. —— *Ætius* was far from adminiſtring any; for he, being ſcarce able to maintain the heart of the empire, neglected its extremities, which ſuffered again by ſuch a dire famine that the inhabitants, to preſerve their wretched lives, ſold themſelves ſlaves to their enemies. There were indeed ſome few patriots, who learning wiſdom from their adverſity, ſecured their liberty by retiring into caves, where they implored the aſſiſtance of heaven, and in ſome manner obtained it by S. *Germanus*'s preſence and prayers (who arriv-

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ed there laſt year, but made no long ſtay) for they often ſallied out with ſucceſs and dealt numerous deaths among their foes, as they were wholly intent upon their plunder. They began to mend their ill lives, which had proved the ſource of all their calamities, but now upon their converſion vaniſhed and turned into the bleſſings of this world, which flowed upon them in abundance. The ſcene of meagre famine was ſhifted into a ſtate of plenty, that not only exceeded their late wants, but alſo ſurpaſſed the affluence of former ages. But alas! this temporal happineſs was its own ruin, for it made the people fatally relapſe into their ſins again, and give themſelves up to their luſts, brutiſh appetites, cruelty, covetouſneſs, contempt of God's will and worſhip, and to ſuch an averſion to all that was good, that they perſecuted as enemies and ſubverters of their country all ſuch who durſt teach or practiſe the principles of virtue, who, indeed, were but few: for, as *Gildas* continues; the paſtors, who ought to have been examples of piety to the people, were moſt of them diſſolved in wine and all manner of exceſſes, . . . torn into factions by envy purchaſing benefices publicly by mony ſeldom ſacrificing, and more rarely approaching the altars with pure hearts; the princes were anointed, but not by our Lord; for thoſe were made choice of to reign who were moſt eminent for their cruelty, and preſently after were murdered by thoſe that anointed them, and in their places others more fierce and ſavage were made. Theſe monſtrous impieties, that were not

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to be cured by the ſmarts of famine nor the ſweets of plenty, turned the divine patience into an exemplary vengeance, that brought into the nation more cruel enemies than either the *Scots* or *Picts*, deſtined to root out this impious race of men from the face of the earth. For,

4. *Vortigern* their king, and their whole council, by a judicial infatuation, ſent embaſſadors to ſue for ſuccour from the *Saxons* of different names, *viz.* the *Saxons* properly ſo called, the *Jutes* and the *Angles*. The *Saxons* inhabited the *lower* and *upper Saxony*, with *Luſatia* or *Lauſnitz*, the *Jutes* were ſeated in *Juitland*, a peninſula of *Denmark*, and the *Angles* lay betwixt them in a country now called *South-Juitland*, which contains a province to this day called *Angel*, and has for its metropolis *Sleſwick*, 64 miles N. of *Hamburg*. They were all three warlike nations of a prodigious bulk, ſtrength and cruelty; but diſtinguiſhed from other *Barbarians* by their almoſt only good quality, that is, their chaſtity; for their marriages were ſevere, without breach of faith or plurality of wives; only that ſome few nobles took ſeveral, not out of luſt, but out of a certain pride of having many women that courted them: adultery was a rare thing and puniſhed among them with death; feaſts and public ſhews were interdicted the women as incentives to wantonneſs, and they were never ſuffered to behold any thing immodeſt but in their temples, where the golden ſtatue of their god of pleaſure was repreſented to a monſtrous degree of obſcenity. Their goddeſs of pleaſure was called *Frea*, who was married to

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to their god *Woden*, whom ſome take for *Mercury*, others for the *Thoyth* of the *Egyptians*, and others again for *Vulcan*; he was ſuppoſed to preſide over arms, and dreſſed ſomething like the *Mars* of the *Romans*; another of their gods was called *Thor*, who preſided over thunder, tempeſts, *&c.* and was repreſented with a ſceptre in his hand. From this *Thor* comes *Thurſday*, from *Woden Wedneſday*, from *Frea* or *Fricco*, *Friday*; *Tueſday* has its name from *Tuiſco*, the founder of the *German* nation, thence called *Tuitſch* or *Dutch*; they alſo worſhipped the earth under the name of *Hearthus*, and a goddeſs called *Eoſter*, particularly in the month of *April*, from whence ſome derive the name *Eaſter* given to the feaſt of the *Reſurrection*. They had the night in veneration, and therefore were not uſed to reckon by days but by nights, whence come our *Engliſh* expreſſions, *this day ſennight*, *this day fortnight*. They eſteemed horſes as ſacred, took prognoſtications from their different neighings, and often from them great men took their names, as *Hengiſt* and *Horſa*, both *Hing* and *Horſa* being ſynonimous terms for that animal.

5. The empire of the *eaſt* labored under the ſame fate with our *weſtern* iſland; like that it ſuffered from the incurſions of *Barbarians*, and from famine; and laſt year its metropolis received an additional ſtroke of ill fortune from the earthquake. *Theodoſius*, judging theſe to be the curſes as well as the misfortunes of the times, due to the permiſſion of ſome rank ſuperſtitions, and the licentious freedom with which

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which *Neſtorianiſm* ſtalked abroad, publiſhed a law to forbid *Porphyrius*'s books, with all treatiſes and pamphlets that had been writ againſt *Cyril*; and declaring *Ireneus* on that account depoſed from his biſhoprick of *Tyre*, confined him to a domeſtic baniſhment in his native country. This *Ireneus* in all appearance is that count who was ſuch a ſtickler for *Neſtorius* in the council of *Epheſus*. It is probable, he had made ſome public declaration of condemning *Neſtorius*'s errors, before the biſhops of the firſt *Phœnicia* had given him their ſuffrages to advance him to the metropolis of their province; and that he might ſincerely condemn them, tho' he ſeemed to have ſome hankering after them, and to be ſtill engaged in the defence of *Diodorus* and *Theodorus* of *Mopſueſtia*; however, *Domnus* of *Antioch* and *Theodoret* overlooked this fault, and, notwithſtanding his bigamy expreſly prohibited by the canons, conſecrated him biſhop, and procured S. *Proclus*'s ratification of what had been done; which proved a ſufficient ſafeguard as to the canonical impediment, but not to his charge of *Neſtorianiſm*.

6. *Theodoret*, who buſtled very much in *Ireneus*'s behalf by letters to him, to *Domnus* and *Juvenal* Bp. of *Jeruſalem*, was confined himſelf to his biſhoprick of *Cyrus*; and tho' the emperor had many motives to do this, yet none were made public but that of his being troubleſom to *Antioch*, by continually procuring councils to be called there. Upon notice of this letter, he immediately left *Antioch* with ſuch precipitation, that he did not ſo much as ſtay to take leave of any

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any one, but being got to his dioceſe, expreſſed his reſentment in ſeveral letters, *viz.* to *Anatolius* the patrician, to *Eutrechius* the prefect, to *Nomus* who had been conſul in 445, and to *Euſebius* Bp. of *Ancyra*. It is not, ſays he, that I am at all diſpleaſed with reſiding at *Cyrus*, for I can truly ſay that I prefer this town to the moſt celebrated ones, becauſe God has allotted it for my portion, but to be confined and faſtened there by neceſſity is inſupportable.—— All towns are open to *Heretics*, *Pagans* and *Jews*, while I who fight for the doctrine of the goſpel am ſhut out of all towns. But they ſay my ſentiments are bad, why then let them aſſemble a council, that I may explicate what I hold before the biſhops and the magiſtrates, *&c.*—— I never went of my own accord to *Antioch*, neither in *Theodotus's*, *John's*, or *Domnus's* time; but I obeyed their call with pain, not to incur the cenſure of the canons againſt thoſe who refuſe to come to councils.

7. The ſuſpicion of his hereſy ſeemed but too well grounded, and his ſermon preached immediately upon S. *Cyril's* death breathing bitter invectives againſt him, tho' he had lately contracted a bond of peace if not friendſhip with him, was ſuch a flagrant inſtance of inſincerity, that all his future letters and actions were unable to wipe off the opinion the world had of his *Neſtorianiſm*. Some part of the ſermon is in theſe words: now no-body is obliged to blaſpheme! where are they now who ſay God is crucified? God is not crucified, but the man *J. C.* is crucified. God raiſed his temple out of *David*, as the ſame

David

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David had before foretold: a man begets a man: but the Son of God is by nature God the Word: but *Christ* is the ſon of *David*: and the Son of God is not a temple. Contention is now no more, but *Egypt* and the *Eaſt* agree together under one yoke, envy is dead, and hereſy buried with it. Now they are quiet who preach up a ſuffering God. His letter to *Domnus*, if it be his, purſues the ſatire yet further, ſo that it is no ſuch wonder that *Dioſcorus* judged him a *Neſtorian*, tho' he writ over and over again: if any one does not ſay, that the holy Virgin is mother of God, or if he does ſay, that our Lord *J. C.* is a mere man, or if he divide the only Son and firſt-born of all creatures in two, let him be dejected from all hopes in *Jeſus Chriſt*; but on the contrary, when his accuſers cried out anathema to *Theodoret*, he joined with them in the anathema and deputed biſhops to *C. P.* to accuſe him and the *eaſtern* biſhops. *Theodoret* diſpatched a letter to *Flavian* to clear his orthodoxy, and ſhew the unjuſt proceedings of *Dioſcorus* in breaking in upon the juriſdiction of other provinces, notwithſtanding the boundaries of each aſſigned by the council of *Nice*. *Dioſcorus*, ſays he, is continually crying up the chair of S. *Mark*: tho' he knows very well, that *Antioch* has the chair of S. *Peter*, who was S. *Mark*'s maſter, the firſt and head of the apoſtles, . . . but I have incurred his hatred ever ſince I conſented to S. *Proclus*'s ſynodical letter, whereby *Dioſcorus* ſtill pretends, and more than once complained, that he had abandoned the rights of the churches of *Antioch*

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Antioch and *Alexandria*. We are left in the dark as to the contents of this ſynodical letter, but we know *Dioſcorus* pretended, that the receiving it was in effect degrading *Antioch* from the third biſhoprick of the world to the fourth, whereby it became not only inferior to *Rome* and *Alexandria* as formerly, but to *C. P.* which was no apoſtolical ſee.

8. *Domnus* to defend *Theodoret* and the *Eaſtern* biſhops ſent ſome biſhops to *C. P.* who brought with them no leſs than 22 letters from *Theodoret*. Thirteen of them were to great officers, and the reſt to three biſhops, *viz. Flavian, Baſil* of *Seleucia* who was then at *C. P.* and *Euſebius* of *Ancyra* (by which town the biſhops paſt) and to ſome of the clergy. Hearing that *Ireneus* was depoſed, he writ in his defence, and as to the point of two wives brought down precedents in the perſons of *Diogenes* a bigamus, ordained by *Alexander* of *Antioch*, and *Acacius* of *Berea*, and of *Domnin* ordained by *Praylus* of *Jeruſalem*. This had no effect, but *Porphyrius* was put in *Ireneus*'s place, and ſoon after conſtituted judge in the caſe of *Ibas* Bp. of *Edeſſa*.

9. *Ibas* in the council of *Epheſus* had joined himſelf to the *Eaſtern* biſhops that oppoſed S. *Cyril*, whom he treated like a heretic, till ſuch time as the union was made in 433. His biſhop *Rabula* of *Edeſſa* had declared for the *Eaſterns* too, but the *Lent* after the council he embraced other ſentiments, and anathematiſed *Theodorus* of *Mopſueſtia*. Some of his clergy offended at this gave out, that he held only one nature, and

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Ibas carried the point so far, that, tho' he and his followers had made up with their bishop at the time of S. *Cyril*'s and the *Easterns* union, yet, he did not forbear in a letter to *Maris* of *Persia*, expressing the bitterness of his soul thus: *Nestorius* and *Cyril* writ pernicious books against one another. —— *Cyril* is found to have fallen into *Apollinaris*'s opinion he writ twelve chapters. . . . that there is one nature of the divinity and humanity of our Lord *J. C.* . . . and in the council of *Ephesus* prejudiced the bishops ears in his favour, by a certain ointment that is used to blind the eyes of wise men. . . . After this every one returned to his own city. —— Of these many had not the fear of God before their eyes . . . of which number was (*Rabula*) the tyrant of our city, ... who makes the faith the pretence not only for persecuting the living, but those too who have departed to the Lord. Amongst whom is blessed *Theodorus* preacher and doctor of the church, *&c.* The *Armenians* upon this dispute writ to S. *Proclus* to know if they ought to follow *Theodorus*'s or *Rabula*'s doctrine; in answer to which, he sent his tome, of which in 457. About three years after *Rabula* died, and *Ibas* had made sufficient interest to succeed him.

10. He did not receive from his flock the respect due to his character, any more than he paid it to his predecessor; for he was scarce warm in his see, when many of the clergy and several lay-men of distinction accused him of *Nestorianism*. However, it made no great noise abroad till this year, when *Samuel*, *Cyrus*, *Eulogius*, and

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and *Maras* four priests, who had accused *Ibas* from the beginning and were now excommunicated by him, came to *Domnus* Bp. of *Antioch* with formal accusations in writing against him. It being *Lent*-time, *Domnus* put off hearing the cause till after *Easter*, and ordered *Ibas* that he would put off his excommunication till then, which he consented to, in case they should not stir out of *Antioch* under pain of deposition, till such time as a regulation was put to the matter. But for all this *Samuel* and *Cyrus* stole off, and left *Maras* and *Eulogius* behind them, for which by the council of *Antioch* they were declared deposed. But *Uranius* Bp. of *Himeria* went to *C. P.* to join *Samuel* and *Cyrus*, and persuaded the emperor to constitute other judges, because *Domnus* was suspected, and accordingly *Uranius* himself was constituted with *Photius* Bp. of *Tyre*, and *Eustathius* Bp. of *Berytus*. *Uranius* before his departure had been very intimate with *Eutyches*, whose errors were the direct extreme of the *Nestorian* ones.

11. This *Eutyches* had passed 70 years in a monastery near *C. P.* and had been abbot of it about 30. His community was numerous, consisting of 300 religious, and his solitude was extraordinary; to maintain which he never went abroad, but confined himself to the bounds of his cloister, as a grave for a living carcase. Only at the council of *Ephesus*, when the good of the church called him forth, he came, and by his authority contributed to the condemnation of *Nestorius*, and ever after engaged himself against that heresy. He writ to the pope that it

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now began to ſprout up anew; the pope anſwered him, that he was pleaſed with the care he took, and when he knew who were the promoters of this hereſy, he would uſe all efforts to have it utterly extinguiſhed. *Euſebius* Bp. of *Dorylæum* in *Phrygia*, who had ſhewed an early zeal againſt it in its firſt riſe (having in 429, when he was only a lay-man, and an advocate by profeſſion, made a public declaration againſt it) was by this conformity of ſentiments cloſely united to *Eutyches* in friendſhip, and their diſcourſes turned upon the ways of reducing *Neſtorianiſm* to nothing. *Eutyches* in his ran too far, and to avoid the ſplitting *Chriſt* into two perſons, would not ſo much as allow two natures in him. *Euſebius* remonſtrated to him his errors, and fain would have recalled him from this novelty; but finding all he ſaid was to no purpoſe, he renounced his friendſhip, and accuſed him in a council of thirty biſhops (that was held at *C. P.* to decide a diſpute betwixt *Florentius* Bp. of *Sardes* the metropolitan of *Lydia*, and two biſhops of the ſame province) preſenting his accuſation in writing to them the 8th of *November*, and conjuring them to inſert this writing in their acts.

12. *Flavian*, who preſided in the council, cauſed this accuſation to be read by *Aſterius* prieſt and notary, and then deſired *Euſebius* to go again to *Eutyches*'s monaſtery and ſtrive to reclaim him as a friend. *Euſebius* replied, that by frequent experience he had found he could do no good that way, and that therefore conſidering how he had corrupted ſo many people, he would

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would act in quality of an accuſer juridically againſt him. The council ſeeing him perſiſt in his reſolutions inſerted the accuſation in the acts, and ordered *Eutyches* ſhould be ſummoned by *John* the prieſt and *Andrew* the deacon. In the ſecond ſeſſion, on the 12th of *November*, S. *Cyril*'s two principal letters were read; the firſt, that to *Neſtorius*, approved of by the council of *Epheſus*, and the other, that to *John* of *Antioch* after the union. This, ſays *Euſebius*, is my belief. Mine is, ſays *Flavian*; that *J. C.* is true God and true man, compoſed of a rational ſoul and a body; *conſubſtantial* to his Father as to his divinity, and to his mother as to his humanity, and that from two natures united in one perſon by the incarnation, there reſults one only *J. C.* All the biſhops ſaid the ſame in ſubſtance, tho' in different words: but *Euſebius* taking notice that ſome biſhops were in the town, who had not appeared at the council, *Flavian* ordered that they ſhould be ſummoned too. The third ſeſſion was the 15th of *November*: *John* and *Andrew* were examined about the meſſage to *Eutyches*, who anſwered, that they had read his accuſation to him, had given him a copy in writing, named his accuſer, and cited him in form; to which *Eutyches* returned, that he had put a law upon himſelf not to ſtir out of his monaſtery; that *Euſebius* had been a long time his enemy; that he was ready to ſubſcribe to the expoſitions of faith of the fathers of *Nice* and *Epheſus*; but if they had been miſtaken in ſome expreſſions, as he would not reprehend them, ſo he would not receive them, but ſearch the

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ſcripſures as more certain than the expoſition of the fathers. That after the incarnation he adored one only nature of God incarnate, *&c.* This anſwer *Baſil* of *Seleucia* heard with *John* and *Andrew.*

13. It was concluded to cite *Eutyches* again: for which they diſpatched *Mamas* and *Theophilus* prieſts. Meantime *Euſebius* roſe up and ſaid, that *Eutyches* had ſent about to different monaſteries a writing in order to excite the monks to ſedition, of which the prieſt of the *Hebdomon* then preſent could give an account; who thereupon depoſed: the prieſt and abbot *Manuel* ſent me to the prieſt *Aſterius* to inform your holineſs, that *Eutyches* had ſent him a writing relating to the faith for him to ſign. Then it was judged proper to ſend to other monaſteries to ſee if he had done the ſame there. Meantime the deputies ſent to *Eutyches* came back, and the account of their deputation was in ſubſtance this: that they found ſome monks at the door, who told them their abbot was ſick, and deſired they might be bearers of the meſſage: and one *Eleuſius* in the abbot's name deſired as much. At length with much ado being admitted to *Eutyches*, they cited him for the ſecond time; his anſwer was much in the ſame terms as before, adding, that they need not trouble themſelves to come again for a third citation, but that he had this for the third. However, to proceed in due form, *Memnon* prieſt and treaſurer, with *Epiphanius* and *Germanus* deacons, were ordered to go with a third citation for the 17th of *November.*

14. The

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14. The 16th was held the fourth seſſion, to which abbot *Abraham* came, and made *Eutyches*'s excuſe on the account of his ſickneſs. To whom *Flavian:* it belongs to God to diſpoſe of health, and us to wait his time with patience ... if he comes here, he will find his fathers and his brothers; he is not unknown to us, nor have we loſt our friendſhip for him. If he formerly could appear to ſuſtain the truth againſt *Neſtorius*, ought he not much rather come to defend it for himſelf? We are all men: many great perſons have been deceived. Let him come here and confeſs his fault, we will pardon him what is paſt. —— You know the zeal of his accuſer: fire itſelf ſeems cold to it. God knows, I deſired him to moderate it, *&c.* The 17th was the fifth ſeſſion, in which *Memnon* gave an account of the third citation, and that *Eutyches* anſwer was, that he ſent abbot *Abraham* in his name to conſent to the fathers declarations at *Nice* and *Epheſus*, and to S. *Cyril*'s. At this, *Euſebius* interrupting *Memnon*, cried out: I have accuſed him of what is paſt, not what is to come, of which I have witneſſes. *Flavian* told him he was to proceed in his accuſation, and *Eutyches* in his defence for what was paſt. The deputies went on and ſaid, that *Eutyches* deſired his appearance might be put off till the next *Monday*, which was granted, and they who were ſent to the monaſteries gave in their relation, that upon enquiry they had found *Eutyches* had ſent his writing to ſeveral monaſteries to ſubſcribe, telling them it was the doctrine of the councils of *Nice* and *Epheſus*. Then *Euſe-*

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bius demanded to proceed to judgment according to the canons: this was accorded, and the day fixed as *Eutyches* had desired. Meantime a sixth session was held on *Saturday* the 20th, in which several depositions were taken of *Eutyches*'s denying two natures in *Christ*.

15. On *Monday* the 22d *Eutyches*, having the protection of his god-son *Chrysaphius* the emperor's chief favorite, procured that he should come to the council, with *Magnus* the grand *Silentiarius*, *Florentius* a *Patrician*, and a great body of monks and soldiers. *Florentius* in the emperor's name was to assist at the council, which tho' not very agreeable to them, yet they cried out with the usual acclamations: many years to the emperor, &c. As they were going to ask *Eutyches* his sentiments, *Eusebius* cried out: I have proofs enough against him; tho' he should at present agree to the truth, it ought to be no prejudice against me. I am a poor man, he threatens me with banishment, he is rich and has destined *Oasis* for my lot. Being told, that his present confession would be no impediment to his charge against the past, they examined *Eutyches*, who acknowledged two natures in *Christ* before the union, but allowed of one after; nor would he consent to say anathema to those who denied, that *Christ* as man was *consubstantial* to the Blessed Virgin, but persisted in this resolution, notwithstanding all arguments to the contrary; upon which the council pronounced sentence against him, whereby he was degraded from the dignities of priest and abbot, and excommunicated, notifying at the

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the ſame time, that all who frequented and diſcourſed with him ſhould be ſubject to the ſame excommunication. Juſt after this *Eutyches* told *Florentius* ſoftly, that he appealed to the council of *Rome*, of *Egypt*, and of *Jeruſalem*; and *Florentius* told this preſently again to *Flavian* as he went up to his apartment. Now this ſaying of *Eutyches*, tho' ſpoke by the by in private, ſerved him afterwards for a pretext, that he had appealed to the pope from the ſentence of the council ſubſcribed to by 32 biſhops and 23 abbots, of which 18 were prieſts, one a deacon, and four lay-abbots.

16. S. *Marcellus* abbot of the *Acemetes* was one of the ſubſcribers. He was a native of *Apamea* in *Syria*, of a conſiderable family. In the flower of his age he loſt his parents, who left him a wealthy heir; but he was ſo far from making his riches ſubſervient to the pleaſures of the world, that on the contrary he was incited by them to take a journey to *Antioch*, and faſten cloſer upon virtue and learning. Afterwards he gave all to the poor, and repaired to *Epheſus*, where he underſtood there were many perſons of accompliſhed piety. To attain to their perfection he ſpent moſt of the night in prayer, and in the day-time by writing out books in a very fair character got enough to maintain himſelf and give alms to the poor. The reputation of *Alexander* the founder of the *Acemetes* (of whom *p.* 80,) drew him from thence to *C. P.* whoſe impreſſions he took ſo faſt, that the monaſtery had their eyes upon him for his ſucceſſor. This coming to the ſaint's knowledge,

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ledge, he left *C. P.* and visited other monasteries, that from thence, as from so many beds of flowers, this spiritual bee might collect the choicest methods of being acceptable to God; but, as soon as he was assured the danger was over, by the news of *John*'s being elected abbot, he returned back. By this stratagem he waved the abbatial dignity, but could not avoid the cares incumbent on that office; for *John*, who was acquainted with his worth, trusted in most things the reins of government to him. During this administration, some lands about a mile off *C. P.* were presented to *John*, who translated his community thither, and called the place *Irenaion*, that is, *peaceable*, because there they could enjoy that quiet retirement which was often invaded in the city. Then *John* was ordained priest and *Marcellus* deacon; which occasioning some to suspect *Marcellus* of ambition, *John* to undeceive them gave *Marcellus* charge to look after the asses; *Marcellus* readily accepted this employ, and would have continued in it all his life, if those suspicious persons had not joined themselves to the rest of the community and conjured him to resume his former office.

17. Not long after, *John* dying, he succeeded, and the number of his disciples increasing he wanted buildings to hold them, till providence provided, by causing *Pharetrius* a very rich man to give all he had to them. Then *Marcellus* built a larger church, an infirmary and strangers quarters; and repaired the old buildings which were going to ruin. Soon after his brother left him heir; but judging that now his own

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own monaſtery was ſufficiently provided, he diſtributed his inheritance amongſt the poor monaſteries of both ſexes. Moſt of his time was employed in prayer, the reſt he allotted to comfort the troubled in mind by wholſom counſels taken from the ſcripture and experience; then to redreſs the wrongs of the injured by powerful letters to the judges, and ſometimes to the emperor, in their behalf; then by viſiting the ſick, and reconciling perſons at variance by a prudent and friendly arbitration.

Of CHRIST 449. *Of* THEODOSIUS II. 42. *and* VALENTINIAN III. 25. *Of* LEO 10.

1. THE biſhops that were impowered to examine into *Ibas*'s accuſation, after having canvaſſed the matter backward and forward, thought the moſt prudent way was to bring that to arbitration too. The accuſers charged him with ſaying publicly before all the clergy at *Eaſter*, that he did not envy *Chriſt* for becoming God, becauſe he could become God the ſame way if he pleaſed: but they had but three perſons at *Berytus*, where the cauſe was tried the firſt of *February*, to depoſe this, and thoſe three ſuſpected too; tho' indeed they gave out, that there were many others who would take their oaths of the ſame thing. *Ibas* in anſwer to this, out of 200 clergy brought the teſtimonies ſigned of 14 prieſts and 38 deacons then preſent, that he never ſaid ſuch a thing. The biſhops were therefore at firſt for having this inſpected into upon the place where it was preach-

ed;

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ed; but the accuſers alledging, they durſt not come to the puſh there, becauſe of *Ibas*'s great power, and the fears of the people over whom he had exerciſed his authority in a very deſpotic manner; the biſhops to ſtop the buſtle this cauſed, removed the hearing from *Berytus* to *Tyre*, where the 25th of *February* they brought them to an accommodation, by which *Ibas* gave in writing a confeſſion of his faith, anathematiſed *Neſtorius*, declared his belief the ſame with *John* of *Antioch* and S. *Cyril*, and received the council of *Epheſus* as inſpired by the H. Ghoſt, and of equal authority with that of *Nice*. In conſequence of this, he promiſed to forget what had paſſed, and look upon his accuſers for the future as his children; and they mutually promiſſed to reſpect him as their father. And becauſe *Ibas* was accuſed of embezzling the church goods, it was agreed upon, that the cuſtom of *Antioch* ſhould be brought up at *Edeſſa* of having ſome of the clergy ſtewards to adminiſter the revenues of the church. After this the biſhop and his accuſers communicated together.

2. This accord ſerved afterwards to juſtify *Ibas* in the council of *Chalcedon*, but was at preſent of no great uſe: for within a few months from this he was depoſed in a ſham council of *Epheſus* procured to favour *Eutyches*. This unhappy monk, inſtead of deploring his hereſy, proceeded to new crimes, and diſturbed the whole church by his obſtinacy. He fixed up papers in the public places of the town, decrying the council he was condemned in, and put up repeated petitions to the emperor to have a reviſion

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ſion of his cauſe in another compoſed of perſons that had the fear of God before their eyes, and a deteſtation of cabals. He writ an artful letter to the pope full of impoſtures, wherein he aſſured him, that he had appealed from the council to him, and had profeſſed to follow in all things whatever he ſhould approve of. This letter was backed by another to him, which *Chryſaphius* had procured from the emperor in favour of *Eutyches*. *Flavian* wrote too, but of the lateſt, ſo that he had both theſe letters before *Flavian*'s came to acquaint him of the tranſactions of the council. The emperor's letters, *Eutyches*'s humble appeal, and *Flavian*'s ſeeming neglect of his duty in not timing at leaſt his letter ſoon enough, were motives might have prepoſſeſſed in *Eutyches*'s favour a judge leſs holy and diſcerning than S. *Leo*; but he writ an obliging letter to the emperor, and let him know, he could not judge of a matter of ſuch importance, till he had been informed thereof by both parties. At length *Flavian*'s letter arrived, that expoſed *Eutyches*'s forgeries, and remitted him to the original acts of the council which he ſent to him. The letter concludes with theſe words: our cauſe wants nothing but your aſſiſtance, that is, your conſent, by which all things may be made quiet: for by that means the hereſy that is riſen up, and the buſtle made about it, will fall to nothing without much ado, God co-operating with your moſt holy letters: and this council ſo much talked of will be ſtopped, and the troubles of the church, which would be the conſequence of it.

3. But

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3. But *Chryſaphius Eutyches*'s patron was reſolved at any rate to have one called, and obtained the emperor's orders for it. In virtue of which a council of 30 biſhops was held the 8th of *April* at *C. P.* to reviſe the acts of laſt year's council, and every thing was granted that *Eutyches* deſired. *Thalaſſius* Bp. of *Ceſarea* in *Cappadocia* preſided according to his own heart's wiſhes, *Florentius* the patrician aſſiſted there, *Eutyches* himſelf had liberty to act by procurators; and to leſſen the authority of the biſhops that had judged his cauſe laſt year, an oath was tendered them to ſwear to the truth of the acts of that council. But this laſt propoſal dropped upon *Baſil* of *Seleucia*'s reſenting the indignity of ſuch a thing without a precedent in regard of biſhops, whoſe very word ought to be eſteemed ſacred; ſo they came to examine the acts, and they found nothing to carp at in the two firſt ſeſſions, but inſiſted that the acts were corrupted in putting down, that the whole council had pronounced anathema to *Eutyches*, whereas ſome of the biſhops had pronounced none. To this *Ætius* the notary anſwered, that it was the cuſtom in councils to put down what ſome ſaid in the name of all when all conſented to it, which evidently was the caſe at preſent as was plain from the ſubſcriptions. A ſecond objection was, that the notaries had not put down *Eutyches*'s appeal. But the biſhops declared they never heard of any appeal, only *Flavian* ſaid, he was told after the council was over that he had whiſpered to *Florentius* his deſign of appealing. With theſe and ſuch like cavils *Eutyches* thought to gain his point in an aſſembly of perſons that favored

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favored him, but they found things too clear to meddle with them; however, they obliged *Flavian* by the emperor's orders to give in his confession of faith, which runs to this purpose: that he acknowledged in *Christ* after the incarnation two natures in one *hypostasis* or person, and did not refuse to say, there was only one nature incarnate or humanised, anathematised *Nestorius*, &c.

4. Meantime *Chrysaphius*, who thought of this *C. P.* council only as an amusement till he could appear in his master-plot, writ to *Dioscorus* of *Alexandria* to take upon him the defence of *Eutyches*, and attack *Flavian* and *Eusebius* of *Dorylæum*; with an assurance, that in return, on all occasions, he would join interest with him. *Dioscorus*, who was already incensed against *Flavian* for protecting S. *Cyril*'s relations, without more ado fell into *Chrysaphius*'s measures; and the empress *Eudocia*, to pique the princess *Pulcheria*, readily entered into an alliance against *Flavian*. Things thus ordered, *Theodosius* was gained upon to convene a council at *Ephesus*: his act for it was dated the 30th of *March*, and the time of the council fixed for the 1st of *August*. *Dioscorus* was nominated to preside in it; every patriarch to bring with him ten metropolitan bishops of his diocese, and ten that were no metropolitans; so that the number of bishops was to be about 120. *Theodoret* of *Cyrus* was expressly excluded from the council, unless he should be unanimously desired there; in a letter of the 15th of *May*, the emperor expressly forbids all superiors of monasteries to come there, but that the abbot *Barsumas*, whom *Theodosius*

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doſius thought had ſuffered for the faith, ſhould repreſent them all, and have his place and voice in the council: and laſtly, *Elpidius* and *Eulogius*, two lay-men of quality, were nominated to prevent buſtles in the council.

5. The pope was invited to the council too, but it was by a letter that only reached him the 13th of *May*; ſo that there were only two months and a half to the council. This letter the pope anſwered to diſſuade him from ſuch an undertaking, and ſhewed how much more convenient it would be to have it called in *Italy*; but ſeeing he could not obtain that, he ſent his deputies to *Epheſus*, who were *Julian* biſhop of *Pozzuoli*, *Renatus* prieſt, *Hilary* deacon, and *Dulcitius* his notary, and with them ſeveral letters. The chief of them is to *Flavian* Bp. of *C. P.* wherein he explicates the myſtery of the incarnation in an admirable manner, and ſhews that *Eutyches*'s error proceeded from downright ignorance: this letter, tho' directed to *Flavian*, was not deſigned for him alone, but for all the church as an authentic teſtimony of the *Roman* faith, and was had in ſuch veneration, that no writings but thoſe inſpired ones of the *Bible* could have more. Every word of it is a treaſure, for which reaſon it cannot be well abridged, and it is too long to come in here entire. Another letter was to *Julian* Bp. of *Co* or *Coa*, a ſmall iſland in the *Archipelago*, called by the *Turks Stanco*, but generally by others *Lango* from its capital city. This biſhop was one of thoſe who had condemned *Eutyches* in the laſt year's council, and had been preſent at the late reviſion

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reviſion of it. He had his birth and education in *Italy*, ſo that he was verſed in the *latin* tongue as well as in the *greek*, which was the language of *Co.* S. *Leo*, thoroughly acquainted with the purity of his faith, his zeal, conſtancy and erudition, found that in the greateſt employs in the concerns of the church he had acquitted himſelf to his ſatisfaction, and therefore writ to him to go on with *Flavian* in defence of the truth, which *Eutyches* had ſo ignorantly attacked as to fall into *Origeniſm.* Other letters were to the council, to *Fauſtus*, to *Martin*, to ſeveral abbots, and one to the princeſs *Pulcheria*, which the legates could not deliver to her, ſo ſtrong was *Dioſcorus*'s faction; and indeed their policy required ſuch proceedings: for S. *Leo* believed, that if ſhe had received this letter, it would have checked thoſe riſing miſchiefs which the aſſembly of *Epheſus* brought forth. Another was to the emperor *Theodoſius*, in which he gives the reaſons why he ſhould not be perſonally preſent at the council: firſt, becauſe it was without a precedent, and then again, becauſe the preſent ſtate of affairs would not permit him to quit *Rome*, without abandoning the people to deſpair. In that decline of the empire they were continually in alarms, but were more particularly apprehenſive of being attacked by the *Huns*, who broke into *Italy* three years afterwards. In almoſt every one of theſe letters he refers himſelf to that he writ to *Flavian*. *Flavian* anſwered this letter and explicated again the errors of *Eutyches*.

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6. *Eutyches* for his part was not idle; but in the *East* procured *Ibas*'s removal from his see, and caused him to be hurried about from place to place, which not only served to keep him off from the council, but gave the other *eastern* bishops to understand what they must expect if they offered to oppose him. *Eutyches* would fain have persuaded the *western* church, that he was wrongfully condemned; and to this effect dispatched his letters, and one in particular to S. *Peter Chrysologus*, who was Bp. of *Ravenna*, the ordinary residence of the emperor *Valentinian* and his court, from whom he received the following answer: —— With a due concern I read over your melancholy letters. For as the peace of churches, the agreement of priests and the quiet of the people give us a heavenly joy, so dissentions afflict and cast us down, especially when they proceed from such causes. The civil laws put an end to law-suits after thirty years; and shall *Christ*'s generation, which the divine law declares inexplicable, be canvassed and wildly disputed upon after so many ages? You are not ignorant how *Origen* the seeker of principles lost himself, nor how *Nestorius* fell in his dispute of natures. —— This is in short my answer, which I had made longer, if my brother *Flavian* had writ to me upon that subject. For if you complain that you was not heard, how can we that were absent be judges of what we neither saw ourselves nor heard from them that were present? for he is no just mediator who hears one party so as not to have an ear open to the other. But we exhort you in every

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very thing, moſt venerable brother, obediently to attend to the writings of the moſt bleſſed pope of *Rome*, becauſe S. *Peter*, who lives and preſides in his ſee, affords the truth of the faith to thoſe who ſeek it. After this letter we hear no more mention of this ſaint, for which reaſon I ſhall ſpeak of him now, tho' probably he lived two or three years longer.

7. He was early trained up in a monaſtery to the practice of virtues, which ſhone out with redoubled luſtre in the government of the ſee of *Ravenna*, to which it is ſaid he was called by a miracle. The ſame pale countenance, macerated body and repentant tears were joined to the alms he gave the poor; and his reputation was ſuch that it drew perſons from the remoteſt parts, and made thoſe monks who fled to the moſt hidden ſolitudes from the world venture in it for a while, to ſee one ſo much above it; one who had brought a conquering army of virtues to diſſipate the troops of vice that ſo long had dwelt and reigned in capital cities. His vigilance was extraordinary, and he judged that a means to lengthen life within the ſame compaſs of time was to wear ſleep the image of death only for neceſſity, and upon other occaſions to ſhun it more than death itſelf. His extenſive charity was not confined to thoſe of his own province, but took in all the miſerable, and thoſe in particular who had ſuffered by the fury and ravages of the *Vandals:* but not being able to ſupply their wants from his own ſtock alone, he had recourſe to his people in a ſermon, of which theſe words make a part. And now my brethren it is time

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to cry out again and again: *ſave us, O Lord, we periſh.* And indeed, my brethren, if we were, as we ought to be, one body, one living and ſenſible body, if we were convinced that theſe wretches who die of want were our members, our bowels, would we not with faſts, with prayers, with tears cry aloud without intermiſſion: *ſave us, O Lord, we periſh?* Would we not ſtrive to aſſiſt ourſelves in aſſiſting our brethren, and behold no longer that ſea of our own blood let out by the fury of the ſword, no longer view with dry eyes the dreadful wreck of ſo many ſouls that are caſt away with their bodies in this ſtorm? The *Feaſt of the Nativity* is now at hand... let us offer up our gifts. —— What feaſt can that be where the *Chriſtian* refuſes what the *Magus* did? What a feaſt is that where the joy of *Chriſt*'s birth is drowned in the tears of the poor, the groans of the captives, the cries and lamentations of ſtrangers? I would not have any one miſtake what I ſay for love of declamation. No, no, it is a real grief that makes me ſpeak thus: I am touched, I am pierced with grief, when I conſider the *Magi* ſhowering down gold upon *Chriſt*'s cradle, and *Chriſtians* forgetting the altar of *Chriſt*'s body; and that at a time when famine deſtroys the poor, and miſery encompaſſes us round with the gaſtly ſight of whole ſhoals of wretched captives redeemed from the fury of the *Barbarians.* Let no one ſay he has nothing, when he finds how God accepted the widow's mite..... Let us give in abundance to our Creator, that his creature may yield abundance to us. Let us relieve the neceſſities of our neighbours, to be delivered from our

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our own. Let us enrich the altar, to have full barns, and if we give nothing let us not complain that we receive nothing. His zeal for the faith appeared in his ſermons againſt the *Neſtorians* and *Pelagians*, and we have an image of his ſoul in 176 ſermons, which he delivered with ſuch an efficacy, that they gained him the title of *Chryſologus*, or *golden ſpeech*, as S. *John* of *C. P.* that of *Chryſoſtom*, or the *mouth of gold.*

8. Our *Peter* wanted many ornaments of ſpeech to deſerve that title in the ſame eminent rank as S. *John* of *C. P.* his, who had carried the floridneſs of diction, and the vehemence of expreſſion, in which the *Greeks* excelled, to the laſt degree of excellence. But tho' he could not reach his heights, yet he roſe much higher in his ſermons than moſt of his contemporaries; he had the grand talent of uniting together an extreme conciſeneſs with an admirable perſpicuity, of breaking off his ſentences and joining them to others with a natural connexion. His expreſſions were choice, his thoughts at once eaſy and ſublime, his deſcriptions agreeable, his morals inſtructive, and in ſome places very pathetic. *Raynaudi* ſays, he ſubſcribed to two councils, one at *Rome* and the other at *Ravenna.* He died at his native town of *Forum Cornelii* now *Imola.*

9. S. *Hilary* of *Arles*, whoſe death happened at the ſame time, excelled S. *Peter* in his way of writing. He is univerſally allowed to have been a perſon of bright parts, of a neat wit and elegant ſtile, inſomuch that *Livy* a poet and celebrated writer of that time did not ſcruple to

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ſay, that if *Auſtin* had come after *Hilary* he would have been judged his inferior: and *Gennadius* tells us, that this immortal genius had left us few writings, but they ſufficed to let us know his erudition and *chriſtian* eloquence. His life, or funeral ſermon of his predeceſſor *Honoratus*, is a maſter-piece, perhaps equal to any thing antiquity has produced in that kind. There his ſtile flows with ſtrength and clearneſs, inſinuates itſelf gently into the will, and then bears away our paſſions in triumph; the fine antitheſes, elegant turns and manly ſtrokes of wit, at once pleaſe and inſtruct our underſtanding. It cloſes with an *apoſtrophe* to S. *Honoratus* to pray for him and his flock; and we find, that as he drew S. *Honoratus*'s picture in this diſcourſe, ſo he more emphatically expreſſed him in the imitation of his virtues. He conſecrated the moſt of his time to the meditation of the holy ſcriptures; and tears of tranſport ſprung from his eyes at the hearing the pſalms ſung with harmony. Not to loſe the leaſt vacant minute, whenever he waked in the night, he roſe, and if he had no light he meditated and knit without returning to ſleep again. His cloaths were coarſe, and they the ſame both for winter and ſummer; his diet was of the meaneſt food, and that ſparing too. He did ſeveral handy-works; knitting was one, which he performed with that eaſe, that he often knit, read, and dictated at once. He made a certain engine for the ſalt-pits by *Salon*, betwixt *Aix* and *Arles*, and employed ſome hours in agriculture, in ſowing, pruning the vines, *&c.* Out of the love of poverty

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verty he kept no horſe, but went with the wings of charity where the good of his neighbour called him, in ſuch haſte, that he often made afoot no leſs than 30 miles a day. By theſe holy exerciſes he got the maſtery over importune thoughts that attacked him, and furniſhed himſelf with means to relieve the wants of the poor. But the dreadful ravage of the *Vandals* augmenting their number, he ſold the church-veſſels to aſſiſt them, and celebrated the ſacrifice in a chalice and patine of glaſs. This charity brought a hundred-fold increaſe to the church, the rich being pleaſed that their offerings had ſerved in a double capacity of offering up *Chriſt*'s blood, and preſerving his myſtical members, and the poor being infinitely taken with his affectionate manner of conferring his alms; inſomuch that the very *Jews* when he died ſung *hebrew* pſalms out of reſpect to his memory. But if he was ſo concerned for the miſeries of their bodies, his compaſſion was much greater for their ſouls. With prayers, with tears and all his faculties, he ſtrove to ſnatch them from the prowling wolf, and unite them to their divine paſtor, by repreſenting the frightful viſage of ſin, the terrors of hell and judgment, and the overflowing mercy of our Redeemer. He converted heretics to the true faith, ſinners to repentance, and brought imperfect perſons to the way of perfection; for which end he founded ſome monaſteries. He miraculouſly gave ſight to the blind, cured his deacon *Cyril*'s foot that was broke by a ſtone, and drove the devil out of poſſeſſed perſons. He was a great admirer of S. *Auſtin*'s writings, and

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was utterly averſe from *Pelagianiſm*, but did not reject with the ſame zeal *Semi-pelagianiſm* not then condemned by the church. The eſteem he had for *Caſſian*'s virtues made him look favorably upon his doctrine; however, he condemned the groſſer errors of *Semi-pelagianiſm*, and gave up all the leſſer differences in matters of grace; but ſtill he, for ſome time at leaſt, diſſented from S. *Auſtin* about predeſtination, tho' even there it is thought he was reclaimed by his books *of the gift of perſeverance, and the predeſtination of ſaints* ſent to S. *Proſper*, who from S. *Hilary*'s humility judged this would be the effect of theſe elaborate writings: and we may gueſs as much from S. *Hilary*'s fragments. Moſt of them are loſt, as his *homilies upon all the feaſts of the year*; his *letters*, and his *expoſition of the faith*. Tho' ſome think this laſt piece is the famous creed that goes under the name of S. *Athanaſius*. And indeed if that creed be not S. *Athanaſius*'s, I know not who can lay a better claim to it than S. *Hilary*, as Dr. *Waterland* has proved in a *critical diſſertation* for that purpoſe. This ſaint worn out with mortification paſſed to a better life in the 48th year of his age.

10. S. *Iſidore* of *Peluſium* went before him the 4th of *February*. To what we have ſaid of him, *p.* 158, we may add, that his letters concerning ſcripture paſſages often explicate them very juſtly in the moſt literal and critical manner: that his doctrinal ones confute the *Pagans, Jews, Arians, Sabellians, Manichees, Montaniſts*, &c. that they attack the *Neſtorians* home,

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home, and declare, againſt the *Eutychians* without naming them, that it is unlawful to confound the two natures in *Chriſt:* that his letters of advice are writ with freedom, firmneſs and authority, that they give no quarter to vice wherever they find it, whether in monks, biſhops, magiſtrates, or even crowned heads; and that they are all in general eaſy and unaffected. I ſhall put down a ſketch or two of ſome of them, that give an account of the times he lived in: one is to *Theon* Bp. of *Heraclea:* we are equally criminal in revenging affronts put upon us, and in neglecting thoſe offered at God. If we are offended, it is good to uſe mildneſs and indulgence; but when God is offended, it is juſt that we expreſs our juſt indignation of it.... but we by a directly oppoſite method cannot bear to pardon our own enemies, and yet at the ſame time we can ſhew ſweetneſs and complaiſance to thoſe who arm their tongues againſt God..... *Moſes* the meekeſt of men was inflamed with anger againſt the *Iſraelites*, when they made the golden calf: and his anger on that occaſion was more holy than any meekneſs he could have ſhewn, *&c.* To another biſhop, who had built a noble church with mony he had got by ſelling orders and by exacting upon the people, he remonſtrated that this was to build *Sion* in blood, and re-eſtabliſh *Jeruſalem* in iniquity, as the prophet *Michæas* cries out; that a *ſacrifice compoſed of other mens goods was an abomination to the Lord.* He therefore warns him to leave-off building the church at that rate, unleſs he was willing to have it a perpetual monument

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monument of his iniquity, that ſhould cry out eternally againſt him, and demand reſtitution of goods wrongfully taken. In another letter, he tells how a young man entertained a criminal paſſion for a virgin, no leſs prudent than chaſte, who to cure the folly of her ſpark admitted him to her chamber, having firſt ſhaved off her beauteous locks, and deformed her countenance with a paſte made of aſhes; which ſight ſhocked him ſo, that it turned the fury of his luſt into an ardent love of chaſtity. His actions and writings were of a piece: he was eſteemed a ſaint by many of his enemies, and they who endeavored to leſſen his authority by aſperſing his character found they had labored in vain. The writers of the next ages are full of his praiſes, and *Leontius* of *Byzantium* places him among the moſt illuſtrious fathers, and the brighteſt luminaries of the univerſe.

11. *Marius Mercator*'s death happened the ſame year with S. *Iſidore*'s. In 418 are mentioned his letter to S. *Auſtin*, and writings againſt the *Pelagians:* in 429 his writing againſt *Neſtorius*, to which we may add his *hiſtorical memoirs* againſt *Celeſtius* preſented the ſame year to the emperor *Theodoſius*. In 434 a larger hiſtory of *Pelagius*, with a confutation of *Theodorus* of *Mopſueſtia*'s ſymbol. He tranſlated ſeveral letters of S. *Cyril* out of *greek* into *latin*; his birth is uncertain, ſome pretending that he was an *African*, and others that he was of *Campania* in *Italy*, there is no great proof of either ſide; they who make him of *Campania* bring down very little, but that he was

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was so well acquainted with *Celestius*'s character; they who say he was an *African* cite his correspondence with S. *Austin*, and his stile that relishes something of that soil, tho' I think they cannot object to it *Tertullian*'s obscurity, nor any particular *Africanism*. Let his birth have been where it will, he was an honour to his country, and it is some happiness to the last age that God was pleased to bring such a valuable author out of the obscurity he had been so long involved before. He acted with vigour against *Eutyches*'s folly, as he terms it, and for that purpose put to the end of his collection a discourse of the blessed father *John* Bp. of *Tomi*.

12. At length the council convocated by the emperor for the first of *August* met the 8th of the same month. It was composed of 130 bishops, reckoning the deputies of ancient bishops, and held in the church dedicated to the *B. Lady*, where *Dioscorus* presided, *Julius* of *Puzzuoli* the pope's legate had the second place, *Juvenal* of *Jerusalem* the third, *Domnus* of *Antioch* the fourth, and *Flavian* of *C. P.* only the fifth. *Barsumas* had a place immediately after the bishops, and before the priests that were deputies of absent metropolitans. The first session was opened with reading the emperor's letters to *Dioscorus*; then the pope's legate made his excuse for not being present at the council, because it was not the custom for the pope to assist at councils held out of *Rome*, otherwise than by his legates, and presented his letters writ to the council and to *Flavian*. *Dioscorus* cried: let the letters writ to

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to the holy œcumenial council by our very holy brother *Leo* be received: but inſtead of having them read, he cauſed another letter writ to him to be read, in which the emperor ordered that *Barſumas* ſhould aſſiſt at the council, and ſo went on reading other letters, tho' upon the legate's preſſing inſtances *Dioſcorus* promiſed with an oath they ſhould be read. After this it was propoſed they ſhould begin with matters of faith, but *Dioſcorus* oppoſed it, ſaying it was the emperor's will they ſhould begin with examining the debate betwixt *Flavian* and *Eutyches*. Upon this *Eutyches* was called in to make confeſſion of his faith: he had one in writing, which began with the *Nicene* creed, went on with embracing the late council of *Epheſus* and anathematiſing *Manes*, *Valentinus*, *Apollinaris*, *Neſtorius*, &c. then added, that he had been condemned without form of judgment, and that *Flavian*, without having any regard to his appeal, or reſpect for his grey hairs and combats againſt heretics, had condemned him with an abſolute authority; expoſed him for a heretic to the rabble, ſtirred up the monks againſt him and picked up their ſubſcriptions, which is what was never practiſed againſt heretics themſelves.

13. After this profeſſion was read, *Flavian* ſaid that *Euſebius* was the perſon that accuſed him, and deſired he might come in to make good his charge. But count *Elpidius* refuſed this, ſaying, that now the judges were become parties, and that they themſelves were to be tried after the manner of ſecular courts of juſtice. *Dioſcorus* approved of this; ſo *Euſebius* was not admitted,

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admitted, tho' *Eutyches* was. The legates then preſſed for reading the pope's letters, upon which *Eutyches* cried out that the legates were ſuſpected perſons, having taken up their lodging with *Flavian*. *Dioſcorus* then ſaid, it was fit firſt to read the acts of the council held the 8th of laſt *November*, and then read the pope's letter; in this manner he put off the legates this bout and five times afterwards. Infine, the acts were read, of which they were all furniſhed with copies by *Flavian* and *Eutyches*. As they went on reading them S. *Cyril*'s name was mentioned, at which the council cried out: the memory of *Cyril* is eternal: *Dioſcorus* and *Cyril* have but one faith. *Euſtathius* biſhop of *Berytus* added, that S. *Cyril* in his letters to *Acacius* of *Melitina*, to *Valerian* of *Iconium* and to *Succeſſus* of *Dioceſarea*, had among other words theſe: one muſt not think there are two natures, but one only nature of the incarnate word; and confirms this expreſſion by S. *Athanaſius*'s authority: coming to that part where *Euſebius* had urged *Eutyches* to own two natures after the incarnation, and that *Chriſt* was conſubſtantial to us according to the fleſh, they cried out: away with *Euſebius*, burn him: let him be burned alive, and torn in pieces; as he has divided let him be divided. *Dioſcorus* ſaid: can you ſuffer ſuch an expreſſion as two natures after the incarnation? The council cried: anathema to them that hold it. *Dioſcorus* continued: I have need of your voice and your hands: if there is any one cannot cry out let him ſtretch out his hand. At which many ſtretched out their hands, and cried out:

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out: anathema to those who put two natures in *Christ*. Let them be torn in pieces, &c.

14. This noise frightned those bishops who were of a different sentiment, which *Dioscorus* perceiving took advantage of it to ask them if they did not approve of *Eutyches*'s profession of faith, to which most of them answered they did, and condemned the impious *Eusebius*. After the acts of last year's *C. P.* council were read, the acts of the revision held this year the 8th of *April* were likewise read. That being over, *Dioscorus* asked the bishops to give their suffrage in *Eutyches*'s affair. *Juvenal* of *Jerusalem* began, and declared that *Eutyches* ought to keep his rank and dignity in the monastery. *Domnus* next gave the same suffrage in *Eutyches*'s favour; that very *Domnus* who last year condemned him now declared him worthy of his charge for professing the *Nicene* creed, tho' he neither retracted nor disowned his errors. And thus he accomplished S. *Euthymius*'s predictions, *p.* 197, of being deceived by designing persons and deposed, as he was three days afterwards. The other bishops said the same, and thus *Eutyches* was universally absolved. The monks of *Eutyches*'s monastery immediately after put in a request, which it is thought was penned before; in which they accuse *Flavian* of the highest injustice, and desire a penalty should be inflicted upon him for it, and they restored to the sacraments, &c. Their rehabilitation being accorded, *Dioscorus* proposed the reading of the acts of the council of *Ephesus*, particularly of the sixth session, wherein it was strictly forbid, under penalty

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nalty of depoſition, to compoſe or uſe any other ſymbol than that of *Nice*.

15. It is evident that the deſign of the fathers there, was only to put a ſtop to the raſhneſs of particular perſons, who were for introducing new creeds to be ſigned by all as a token of their being of the catholic religion, and not to hinder other expreſſions than what are in the *Nicene* creed, to clear points of faith upon new difficulties ariſing. However, *Dioſcorus* drew other conſequences from thence, and, after having aſked the biſhops if they did not approve of that decree, and receiving an anſwer in the affirmative, he proceeded to aſk if the perſon who required more than what that ſeſſion allowed of, ought not to undergo the penalty enjoined by that ſeſſion. While *Dioſcorus* went on in this manner *Oneſiphorus* of *Iconium* told the biſhops near him, that the drift of this was to depoſe *Flavian*. *Epiphanius* of *Pergamus* replied: that perhaps *Euſebius* might be in danger, but for *Flavian* they were not ſuch fools to meddle with him. But *Oneſiphorus* was in the right of it: for *Dioſcorus* making every one own that he who infringed that decree ought to undergo the puniſhment, made the ſentence of definition be pronounced againſt *Flavian* and *Euſebius*. *Oneſiphorus* and ſeveral other biſhops, ſeeing this, threw themſelves at his knees, and conjured him to take care of what he did. At which *Dioſcorus* got up from his ſeat, and ſtanding on his footſtool ſaid: if my tongue was to be cut out, I would ſay no otherwiſe; but the biſhops continuing their petitions,

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ons, he cried out: where are the counts? At which the counts brought in a company of people with chains, clubs and ſwords: and *Barſumas* with his monks ran up and down threatening to depoſe or baniſh all who would not obey *Dioſcorus*. In this conſternation the biſhops that diſliked theſe proceedings fled to the remoteſt parts of the church, which was cauſed to be ſhut upon them, and durſt not ſo much as open their mouths, *Dioſcorus* crying out: if any one refuſes to ſign, he has me to deal with, let him look to it. Then *Dioſcorus* and *Juvenal* went about with a pack of ſtrange fellows at their heels, and preſented each biſhop a blank paper to ſubſcribe to, and if any made a difficulty of ſigning, they immediately cried out they were heretics; or if they pointed at the door, as it were ſilently to complain of the ſoldiers violence, they were beaten by others. So that at laſt moſt of them were frightned, and ſome of them beat, into ſubſcriptions; by which they ſullied the epiſcopal character and degenerated from their brothers, who 18 years before, in the ſame city and church, had vigorouſly maintained the truth in ſpite of their ill treatment and menaces of the emperor's officers. But the pope's legates participating of the immobility of the ſee from whence they were ſent, ſtood firm to truth, and could not be ſhaken by *Dioſcorus*'s fury, the monks inſolence, nor the terrors of death, but proteſted againſt their proceedings, and *Hilary*'s proteſtation was inſerted in the *greek* acts in this *latin* expreſſion: *contradicitur*. *Flavian* ſaid: I except againſt your authority. They who

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who took *Flavian*'s part were baniſhed or depoſed: ſome biſhops not mentioned in the acts now extant were of that number, *viz. Aquilinus* of *Biblos*, *Sabinian* of *Perrha*, *Ireneus* of *Tyre*, *Daniel* of *Carrhæ*, *Theodoret* of *Cyrus*, and *Ibas* of *Edeſſa*, who were depoſed the next day but one. *Theodoret* was condemned for a heretic without hearing or citing him, and that for the letter he had writ againſt S. *Cyril*'s anathematiſms. *Ibas* was not only abſent but kept priſoner by *Dioſcorus*'s party 40 days journey off *Epheſus*, and yet was condemned by them for not appearing and anſwering the accuſations of which he had been acquitted laſt year. *Domnus* of *Antioch* having retracted his (forced) ſubſcription to *Flavian*'s condemnation was alſo condemned, but reſerved for the laſt; for upon the third day after *Flavian*'s depoſition, tho' ſick and abſent, he was depoſed, becauſe he had formerly writ to *Dioſcorus* that S. *Cyril*'s anathematiſms were dark and obſcure. It is thought that he ſoon after returned to S. *Euthymius*'s monaſtery, and two years hence made his appearance in the council of *Chalcedon* as a private perſon, not pretending to the dignity of which he was deſervedly, tho' unjuſtly, deprived.

16. *Flavian* and *Euſebius* were impriſoned: *Flavian*, beſides his proteſtation in the council, preſented to the pope's legates a memorial, by which he appealed to the apoſtolic ſee. The legate *Hilary* eſcaped the *Eutychians* fury with great difficulty, and came to *Rome* by by-ways. *Euſebius* alſo made his eſcape thither. *Flavian* was baniſhed, but firſt, upon his appeal, ſo grievouſly

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vouſly beaten at the inſtigation of *Dioſcorus* and *Barſumas*, that he died at *Hipepæ* in *Lydia* of his wounds and ill uſage. After *Flavian*'s death *Theodoſius* ordered the clergy to proceed to the election of a new biſhop: they were much divided in their choice, one party being againſt all that had abandoned *Flavian*, and the other againſt all who ſtuck to him; ſo to bring them to an agreement, he ordered they ſhould chuſe ſome one out of another church, and accordingly they pitched upon *Anatolius*, *Dioſcorus*'s agent at *C. P.* who ſent the pope an account of his ordination. *Maximus* was conſecrated biſhop of *Antioch* in place of *Domnus*, *Nonnus* of *Edeſſa* in place of *Ibas*, and *Athanaſius* of *Perrha* in place of *Sabinian*. It is not well known who were ſubſtituted in place of *Theodoret* and *Euſebius*. But the emperor approved this council, condemned *Theodoret*'s books to be burned as heretical and *Neſtorian*, and that none ſhould preſume to harbour thoſe who followed the doctrines of *Neſtorius* and *Flavian*.

17. This council ſhews the wonderful corruption of the *eaſtern* biſhops, who partly out of perſonal animoſities, and partly out of a wretched cowardice, ſunk into the deepeſt enormities, and made the peaceable chriſtian religion their pretence for exerciſing the moſt horrid violences againſt the church, the laws of God, and nature publicly in the face of the ſun and open day. (1.) In uſurping the chief ſeat and power in the council, to the manifeſt injury of S. *Leo*, who ought to have preſided in his legates;

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legates; (2.) in placing *Juvenal* of *Jeruſalem*, who ought only to have had the 4th place, before *Domnus* of *Antioch*; (3.) in giving *Barſumas* the preference to the prieſts, who were repreſentatives of abſent metropolitans; (4.) in *Dioſcorus*'s not ſuffering the pope's letters to be read (after having taken an oath that they ſhould) tho' he had been 7 times urged to it; (5.) in admitting *Eutyches*, who was one party, to appear and make his defence, and yet not allow *Euſebius*, the other party, to appear and make good his charge againſt him; (6.) in ſtripping *Flavian* of the quality of judge; (7.) in allowing of *Euſtathius* of *Berytus*'s impoſture, who forged expreſſions in S. *Cyril* which were not his, but his correſpondents, and then too in a ſenſe widely different from what *Euſtathius* gave them; (8.) in impoſing on the ſixth ſeſſion of the council of *Epheſus* a meaning never intended or thought of; (9.) in frightning the biſhops by threats and violence to fall into a triple denial of *Chriſt*, (1.) by approving *Eutyches* and his falſe doctrine; (2.) by condemning the true one of *Flavian* and the catholic church; and (3.) by condemning the biſhops unjuſtly and moſt of them unheard. Theſe injuſtices were ſo very crying, that only a few abandoned wretches were for ſwallowing them by wholeſale; but a great many having given in to ſome of *Dioſcorus*'s meaſures, were ſo hampered they knew not how to go back, and therefore hurried on with him from wickedneſs to wickedneſs faſt as malice and intereſt could drive them. Their cowardiſe prevailed upon their conſci-

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ences, and ſome were willing to think they might allow of terms that favored *Eutychianiſm* to get farther off from *Neſtorianiſm*, and hoped that by denying two *phyſes*, *ouſias* or *natures* in *Chriſt*, they ſhould be underſtood of *ouſias* in an almoſt obſolete antiquated ſenſe for *perſons*, and ſo only have denied two perſons; and ſome other might probably allow a divine nature diſtinct from a human nature in *Chriſt*, as the ſoul's nature is in man diſtinct from the nature of his body; but then as one common metaphyſical nature called humanity reſults from the union of theſe two natures, ſo they thought that one common nature of *Chriſt* reſulted from the human and divine nature, and ſo only in an out-of-the-way ſenſe held one nature in *Chriſt*, while others deceived by an unſound form of words confounded both natures together. On the other ſide the *Antiochian* and *Syrian* biſhops were not yet wholly weaned from ſome of the leſs material tenets of *Neſtorianiſm*, but ſtill boggled at the communication of idioms tho' they held but one perſon in *Chriſt*.

18. S. *Leo* meanwhile was very ſolicitous to know what had paſſed, for which purpoſe he writ a letter to *Flavian*, dated *Auguſt* 11. 449. In this interim he received letters from 12 biſhops of the province of *Vienne*, that they had conſecrated *Ravennius* for *Arles* in the place of *Hilary* deceaſed, to whom he returned the 22d of *Auguſt* the following anſwer: we confirm by our judgment the work you have done, in conſecrating in the city of *Arles*, after the death of *Hilary* of holy memory, *Ravennius*, a perſon whom we eſteem

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eſteem no leſs; and that according to the unanimous conſent and deſires of the clergy, magiſtrates and people. He writ another letter to *Ravennius*, with whom he had been perſonally acquainted at *Rome*, with exhortations to guide his flock; and the 26th of *Auguſt* ſent him another to warn him of one *Petronian* a vagabond fellow, who ran up and down pretending he was a deacon of the church of *Rome*.

19. Towards the end of *September* S. *Leo* held a council of *Rome*, where *Hilary* arrived with the melancholy hiſtory of the tranſactions at *Epheſus*; which the whole council heard with indignation and unanimouſly condemned. S. *Leo* by letters ſhewed his concern for the church he preſided over, by writing four ſynodical letters on that ſubject: the (1.) was to the emperor *Theodoſius*, in which he complains of his having a packed ſynod at *Epheſus*, of violences committed there, and the whole faith deſtroyed; on which account, he ſays, that he and his brother biſhops were apprehenſive that ſilence in this caſe would render them guilty before the tribunal of *Chriſt*, and that therefore they conjure him before the inſeparable Trinity in one Godhead, and before the angels of *Chriſt*, to let things remain as they were before this *Epheſus* aſſembly, till ſuch time as a greater number of biſhops could be aſſembled together from all parts of the world. Then he proceeds to let him know, that *Flavian* had appealed to him according to the decrees of the *Nicene* canons, which he ſubjoins to his letter, deſires that to rectify all things he would order a general coun-

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cil in *Italy*, and then concludes with these words: give us the liberty to defend the faith ... which no force nor worldly terror can take away. For when we manage the cause of the church, then we promote the good of your kingdom and quiet of your provinces: defend *Christ*'s church, that he may defend your empire. The (2.) synodical letter is to the princess *Pulcheria*; the (3.) to the clergy, magistrates and people of *C. P.* (4.) to *Faustus*, *Martin*, *Peter*, *Magnus*, *Elias* and *Emanuel*. They all tend to animate them to be firm in the cause of *Flavian*: that to *Pulcheria* desires her interest towards calling an universal synod, and that to the clergy, *&c.* of *C. P.* that he would never join in communion with, nor look upon as a bishop, him who during *Flavian*'s life should usurp his see. These four letters are dated the 15th of *October*. S. *Leo* writ other particular ones much upon the same subject: (1.) to *Flavian*; (2.) to *Anastasius* of *Thessalonica*; (3.) to *Julian* of *Coa*; (4.) to the clergy, magistrates and people of *C. P.* *Hilary* the deacon sent also a letter to *Pulcheria*, wherein he lays open the means by which *Dioscorus* hindered him from delivering her the pope's letter: but that however confiding in *Christ*'s assistance, he had kept himself innocent and faultless as to the condemnation of the holy bishop of *C. P.* so that no whips or torments, says he, could make me acquiesce to his sentence.

20. It happened very opportunely, that during this council, the emperor *Valentinian*, with his mother *Placidia Theodosius*'s aunt, and his consort

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conſort *Eudoxia Theodoſius*'s daughter, came to *Rome* to pay their devotion to S. *Peter* at the dedication of his church the 18th of *November*. S. *Leo* and his council, after the imperial family had finiſhed their prayers, addreſſed himſelf to them with a countenance bathed in tears, that expreſſed the deep affliction of his heart, emphatically deſcribed the deplorable ſtate of the church, and conjured them to write to *Theodoſius* to redreſs the grievances; and they with a ready zeal applied their helping hands: *Valentinian* in his letter deſires the cauſe may be rejudged by the pope, becauſe, ſays he, the moſt bleſſed biſhop of the *Roman* church, to whom antiquity has accorded the principality of prieſthood above all others, has power to judge of the faith and prieſts. *Placidia*'s and *Eudoxia*'s were to the ſame purpoſe, only they deſcend more particularly to mention paſt proceedings. *Placidia* beſides writ to *Pulcheria*: the letter begins with an account of her coming to *Rome* out of devotion to the ſaints, who are placed certainly, ſays ſhe, in heaven for their virtue, nor do they deſpiſe the things below. *Theodoſius*'s anſwer was to this effect, that he had a great reſpect and kindneſs for them, that he had done nothing but what was for the good of religion, particularly in calling the *Epheſus* council, by which all contention was at an end: that he had writ to the pope, whom he believed ſatisfied by this, that he had not degenerated from the faith of his anceſtors, *&c.*

21. *Theodoret* having heard what paſſed at *Epheſus*, put up his appeal to the pope, ſend-

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ing two chore-biſhops and an abbot with his letter to him beginning thus: if *Paul* the preacher of truth, and the trumpet of the H. Ghoſt, ran to the great *Peter*, to have from him a ſolution of the diſputes at *Antioch*: how much ſooner ought we poor abject perſons have recourſe to your apoſtolic ſee. For in every thing the primacy appertains to you, for your ſee is ornamented with many things, by which you are ſuperior.... but it is the faith which principally and eminently adorns it, and the divine apoſtle, a witneſs worthy of faith, who cries out: your faith is renowned in the whole world. And if then when the ſeeds of the divine word were juſt ſowed, it immediately brought forth ſuch wonderful and ſuch abundant fruits, what ſpeech can ſufficiently praiſe the piety which now frequents the place. It now poſſeſſes the ſepulchres of thoſe fathers and doctors of the truth *Peter* and *Paul*, which illuminate the ſouls of the faithful. Theſe two bleſſed and divine men roſe indeed in the *Eaſt*, and diffuſed their rays on every ſide, but with a cheerful mind they ran their courſe, and cloſed the down-hill of life in the *Weſt*, from whence they now enlighten the orb of the earth with the ſplendor of their beams. They have illuſtrated your ſee, and crowned and compleated your other bleſſings. And the God of thoſe divine men has been pleaſed even in our days to brighten and glorify this ſee, by placing your holineſs thereon, *&c.* —— he then praiſes the pope for his zeal and conduct againſt the *Manichees*, for his letter to *Flavian*, and goes on deſcribing

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ſcribing *Dioſcorus*'s injuſtice in condemning him at 35 days journey's diſtance, without citing him, or knowing what doctrine he held: that he had been 26 years biſhop, in which time he had converted above a thouſand *Marcionites*, and a great number of *Arians* and *Eunomians*, ſo that there was not left one heretic in the 800 pariſhes of his dioceſe; and concludes thus: do not therefore reject my petition, nor contemn my old age bent with labours and perſecuted with reproaches. But above all things, I deſire to know, if I ought to acquieſce to this unjuſt depoſition. For I expect your deciſion; if you ſay the word, I will ſtand to their ſentence, and importune no one for the future, but wait for the unalterable judgment of our God and Saviour. He is my witneſs, that I am not in pain about honour or glory, but about the ſcandal this ſentence has given, which may make many of the ſimpler ſort, eſpecially of new converts, think I am a heretic.

22. *Theodoret* charged his deputies at the ſame time with three other letters. One was to *Renatus*, prieſt of the church of *Rome* and one of the legates for the council of *Epheſus*, who died in his way thither, tho' *Theodoret* did not know as much: in this, after relating his unjuſt depoſition, he writes: wherefore I beſeech your holineſs, that you would perſuade your moſt holy and moſt bleſſed arch-biſhop to exerciſe his apoſtolical authority, and command me to haſten to your council. For, that holy ſee has the guidance and principality of all the churches throughout the world, and that for many reaſons, but principally,

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principally, becauſe it has been always free from the ſpots of hereſy; and no one ever ſat in it that held things contrary to truth, but on the contrary, always preſerved the apoſtolic grace unſpotted and intire. His ſecond letter is to the arch-deacon of *Rome*, that is, *Hilary*; and his third to a biſhop called *Florentius*. About the ſame time he writ to *Anatolius* the patrician, that he might have the liberty to go to *Rome* to be tried there, or at leaſt have leave to retire to his monaſtery, which was 120 miles off *Cyrus*, 65 from *Antioch*, and 3 from *Apamea*. The laſt part being obtained, he retired to this monaſtery, where he compoſed his church hiſtory, and wrote ſeveral letters to juſtify himſelf and comfort his friends. S. *Leo*'s anſwer to *Theodoret*'s letter is not extant, but we ſee by the event that the pope re-eſtabliſhed him in his ſee, without any regard to *Dioſcorus*'s ſentence.

Of CHRIST 450. *Of* THEODOSIUS II. 43, *and* VALENTINIAN III. 26. *Of* LEO 11.

1. DIOSCORUS perceiving the pope's letters had made him give ground at *C. P.* withdrew from thence, and out of an impotent fit of revenge, with about ten other biſhops, pronounced anathema to the pope. A flagrant impudence without a precedent, and which none but one of *Dioſcorus*'s ſtamp, who boggled at no wickedneſs, durſt attempt. But this brute thunder had no other effect than to expoſe him to the contempt and indignation of every one, and ſerved to diſperſe the clouds of doubt in regard

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gard of ſome who could not before entertain that ill opinion of him which he deſerved. About the ſame time the pope received letters from the princeſs *Pulcheria* to exhort him to go on boldly in his pious undertakings for the faith, with a promiſe of her aſſiſtance as far as ſhe was capable. S. *Leo* anſwered this princeſs's letter very obligingly, as alſo thoſe of the abbots *Martin*, *Fauſtus*, *&c.* and theſe anſwers bear date the 17th of *March*. In an anſwer to *Theodoſius* he lets him know, he is willing to own *Anatolius* patriarch of *C. P.* in caſe he made a true profeſſion of faith which he now ſends him by his brother biſhops *Abundius* and *Aſterius*, and by two prieſts *Baſil* and *Senator*, but that if any difficulty ſhould ariſe about it he deſired a council might be held in *Italy*.

2. About the ſame time he received deputies from 12 biſhops of the province of *Arles*. They of *Vienne* complained that the Bp. of *Arles* had taken upon him to ordain the biſhop of *Vaiſon*, in prejudice to their church. They of *Arles* deſired the primacy of that ſee might be declared to be over all other ſees of (the *Narbonoiſe*) *Gaul*, on the account of S. *Trophymus* their biſhop ſent thither by S. *Peter*, by whoſe means *Gaul* was converted, and on account of the privileges the emperors *Conſtantine*, *Valentinian*, and *Honorius* had conferred on that city. The pope terminated this difference by adjudging to the Bp. of *Vienne* the right of preſiding over that city with four others, *viz. Valentia*, *Tarantaſia* now *Monſtiers*, *Geneva*, *Grenoble*, and their appendances; and to *Arles* over

over all the reſt of the *Narbonoiſe Gaul.* This deciſion is in a letter dated *May* the 5th. The ſame day he writ to *Ravennius* of *Arles* to publiſh his letter to *Flavian*, of which laſt year *n.* 5. The biſhops of *Gaul* received it with the higheſt veneration, and three of them, *viz. Ceretius*, *Salonius* and *Veranius*, to be aſcertained that they wanted no part of that ineſtimable treaſure, ſent copies of it to *Rome*, begging the pope that he would collate them, or add what he pleaſed to it, that thus not only the biſhops, but the lay-men too, who were very deſirous of it, might be aſſured that it was his letter.

3. The doctrine contained in it now began to ſhine out in the *Eaſt*; for the biſhops, whom the pope had ſent thither, found the main obſtacle removed by the death of *Theodoſius July* the 28th, in the 49th year of his age. He was a prince of ſuch indolence, that he not only truſted the reins of government to others, but gave himſelf up to be governed by them too, and if we except his mildneſs of diſpoſition, and his piety which the princeſs *Pulcheria* had early infuſed into him, he did not ſeem to have one action or paſſion good or bad but was originally another's. Whilſt he committed himſelf and his empire to the faithful guide of his youth, his ſiſter the princeſs *Pulcheria*, he ſeemed in all the ſerious parts of his adminiſtration to ſhine with as full a luſtre as moſt of his predeceſſors; but when he fell from her care to that of his wife and his eunuchs, he ſunk apace in the world's eſteem, gave a deadly blow to religion, and had himſelf departed this life with favoring

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favoring *Eutychianiſm*, had not *Pulcheria*'s timely remonſtrance diſcovered the various and ſtudied trains laid by *Chryſaphius* to delude him, and made him conſecrate the laſt hours of his life in redeeming thoſe actions which proceeded from a well-meaning, tho' miſguided, zeal. His ſiſter the princeſs *Marina*, who had offered up her virginity to God along with *Pulcheria*, died before him in the *Eaſt*, and his aunt *Placidia* in the *Weſt*.

4. *Placidia* was a great loſs to the *weſtern* empire now in decline, which ſhe had often preſerved by her prudence, that had ſupported her in all the various turns of fortune. During her ſon's minority ſhe managed the affairs of ſtate to great advantage, and when he came to riper years reſtrained him from that voluptuouſneſs which afterwards proved ſo fatal to the empire. This pious princeſs was buried at *Ravenna*, and a medal of her's is ſtill extant, on one ſide of which is her picture with a crown reached to her from heaven, and on the reverſe *Victory* holding the croſs in her right-hand. The church loſt with this excellent princeſs two lights of religion, *Eucherius* biſhop of *Lyons*, and *Vincent* a monk of *Lerina*. To what I have ſpoke already of *Vincent*, I ſhall only add, that he writ a ſecond *commonitory* which is loſt; that in his firſt, after having traced the heretics through all their crooked windings and doublings, he goes on: but if the devil and his diſciples . . . deal with the word of God at this rate, and make every text and promiſe therein ſerve their turn, how muſt the catholics, the true ſons

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ſons of the mother-church, do in this caſe? How muſt they in the ſcriptures diſtinguiſh truth from falſehood? To this I anſwer, what has been delivered to me from the holieſt and ableſt men I could meet with, *viz.* that they muſt interpret ſcripture according to the traditions of the univerſal church, and the rules of the catholic faith; and here likewiſe it is neceſſary to follow the univerſality, antiquity, and conſent of the catholic apoſtolic church.—But all hereſies are not to be attacked by this method, but ſuch only as are in their infancy, when they firſt peep abroad, before they have falſified the rules of the ancient faith, before they have found time to ſpread their poiſon and corrupt the writings of their anceſtors. But over-grown and inveterate hereſies are not to be meddled with in this manner, becauſe they have had a long ſeaſon of pilfering from the truth.... therefore when the ulcer of error begins to break and run, when it lays violent hands upon the ſacred texts, and practiſes upon the holy ſcripture to make it ſpeak in its defence, we are then immediately to ſummon in the doctrine of the ancients for the ſenſe of the canon, and this will be a teſt to prove the falſe aſſertion novel, and therefore irreligious, and conſequently thus it will ſtand expoſed without excuſe, and be condemned without recovery. S. *Eucherius* Bp. of *Lyons* calls this *Vincent* for the brightneſs of his devotion and the inward beauties of the mind, a gem perſpicuous by its internal ſplendor.

5. S. *Eucherius* was deſcended from a family that had been adorned with the blood of martyrs,

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tyrs, and was at preſent conſpicuous for the greateſt dignities of the world. He had himſelf a capacity equal to moſt of them, being endued with a ſolid judgment, a ready wit, and an admirable vein of eloquence. He married a young lady called *Galla*, by whom he had ſeveral children, and amongſt them two that were biſhops in his own life-time, namely *Salonius* and *Veranus*. In this ſtate of marriage, being as yet in the ſpring of his age, he had a mature underſtanding that taught him to contemn this world and aſpire to the next. He owns that the monks of *Lerina* had ſtretched out their charitable hands to ſave him from ſhip-wreck, that there he found them breathing the odours of piety, and foretaſting that happineſs which they ſought after. Once he thought to viſit the celebrated monks of *Egypt*, and ſeek in the *Eaſt* not a warmer clime but a more ardent devotion: but at laſt with his wife fixed his habitation in the little iſland of *Lero* (now S. *Margarites*) diſtant from *Lerina* a little mile, and from the continent about two. There this devout couple was taken up with the practice of thoſe virtues that were ſuitable to a retired life, and haſtened towards heaven with the ſame union of hearts and deſires as that with which they fled from the world. In this ſolitude he looked with the eyes of pity on a relation of his, *Valerian*, who was a man of quality, that excelled in eloquence and the practice of moral virtues, but, without minding the maxims of religion of *Chriſt*, amuſed himſelf with thoſe of the ancient philoſophers. To give another bent

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bent to his thoughts S. *Eucherius* called all the works of nature to his aſſiſtance, ſhewing that man was made to worſhip his Creator, that the intereſt as well as duty of a rational ſoul was to tend to a laſting never-fading happineſs, inſtead of dragging the heavy chain of temporal affairs, where miſery ſucceeds to miſery, and one long train of labors and afflictions produce another, to make us tread a tireſome empty round. Whether the ſaint accompliſhed his deſires is not well known; they who gueſs the negative take *Valerian* for *Priſcus Valerian* a famous ſenator, and they who ſtand for the affirmative think he was *Valerian* now biſhop of *Cemelé* and *Nice* in *Piedmont*. Many years after this eſſay, and as it is thought in 441, *Eucherius* was advanced to the dignity of biſhop of *Lyons*, ſince which time we have no particular account of his life, but only know in general that he was a true paſtor to his flock, ſhone eminently in his ſermons to them, and his charity of giving alms. *Mamertus Claudian* brother of S. *Mamertus* of *Vienna* adds, that S. *Eucherius* much ſurpaſſed all the biſhops of his time: in his life he maintained a correſpondence with S S. *Paulinus* of *Nola*, *Honoratus* and *Hilary* of *Arles*, *Vincent* of *Lerina*, &c. Some of his tracts are very moving, and according to able critics writ with a purity of ſtile equal to that of the *Auguſtan* age. One of theſe is directed to his ſons *Salonius* and *Veranus*. *Salonius* was biſhop as *Tillemont* thinks of *Geneva*. S. *Veranus* was biſhop of *Vence*, where he was buried, and his tomb,

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as the martyrology teſtifies, was illuſtrious for miracles.

6. After *Theodoſius*'s death the princeſs *Pulcheria* got *Marcian* to be declared emperor by the ſenate, to which the officers of the army conſented; and to keep herſelf in authority ſhe was to have the title of *Auguſta* and his wife, but upon condition that ſhe might ſtill continue a virgin. She was then 51 years old, and he much older. He was by birth a *Thracian*, and followed his father in the wars: as he was going to liſt himſelf at *Philipopolis*, he found a man freſh-killed lying upon the road, and out of charity was going to bury him, when ſome paſſing by took him for the murderer and ſeiſed upon him; for which he was condemned, and upon the point of being executed, had not providence, that had deſtined him emperor of the world, preſerved him by diſcovering the real murderer in that critical juncture of time. *Procopius* relates ſeveral paſſages that portended this dignity. One was, that in 331 being taken priſoner by the *Vandals* in *Africa*, as he ſlept an eagle hovered over him and ſheltered him with her wings from the heat of the ſun, which in that country and ſeaſon of the year was very intenſe. Upon this ſight *Genſeric* the king conjectured the dignities would befal him, and therefore upon a promiſe given him, that he would never wage war with the *Vandals*, he had his liberty; which promiſe he religiouſly obſerved after his promotion. He conſecrated the firſt beginnings of his command to the ſervice of God, by publiſhing the 1ſt of *Auguſt*,

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about three days from his election, an edict against *Apollinarism* and *Eutychianism*, and writ to the pope the following letter: we are arrived at the highest dignity of the empire, by the providence of God, the election of the most excellent senate, and of all the army. Wherefore... we thought it just in the beginning of our reign to write first to your holiness, who has the principal inspection into matters of divine faith, earnestly desiring you to offer up your prayers to the eternal divinity for the stability and firmness of our empire, and for the efficacy of our design and purpose, that all error may be taken away, and by your authority a synod may be celebrated free from all guilt and spot, by which a lasting peace may be preserved amongst all the bishops of the catholic faith. *Marcian* after this received the pope's letters by his legates lately arrived at *C. P.* directed to *Theodosius*, which he respectfully answered, desiring S. *Leo* to come into those parts and celebrate a synod; but if that was not convenient, that he would at least direct letters for calling one in a place he should think proper. At the same time he recalled the bishops sent into banishment by the sham council of *Ephesus*. S. *Flavian* was not to be recalled alive, but he did that justice to his ashes: and his body being magnificently translated to *C. P.* and buried in the church of the apostles, yielded great joy to the faithful and confusion to those, that condemned him. *Pulcheria* writ an account of this to the pope, and desired he would call a council in the *East*; letting him know that *Anatolius* had in all things consented to the pope's letter.

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7. The pope's legates joined with *Anatolius* in a council at *C. P.* and signed S. *Leo*'s letter to *Flavian.* All the other bishops and abbots followed their example, except the abbots *Carosus*, *Dorotheus*, and some few others. They pronounced anathema to *Nestorius*, *Eutyches*, and their followers. Many bishops who had favored *Eutyches* in the conventicle of *Ephesus* begged to be admitted to communion, with a solemn renunciation of the errors they had there too publicly abetted. Some were for granting and others for denying that petition; but the legates took a middle way, ordering that they might be in communion with their own, but have no immediate communion with other churches. As for *Dioscorus*, *Juvenal*, and *Eustathius* of *Berytus*, they were not to be named in celebrating, but looked upon as if erased from the *diptyca*. *Eutyches* was confined to a monastery near *C. P.* The pope's legates sent a detail of their proceedings to S. *Leo*; at the same time *Pulcheria* writ likewise an abridgment of all the transactions relating to *Eutychianism*, and desired a general council. These letters were given to the priest *Casterius*, and the deacons *Patricius* and *Asclepiades*, *Anatolius*'s deputies to *Rome*, who carried with them the acts of this year's council at *C. P.* with *Anatolius*'s profession of faith and signature to the celebrated letter of S. *Leo* to *Flavian.*

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Of CHRIST 451. *Of* VALENTINIAN III. 27. *and* MARCIAN 2. *Of* LEO 12.

1. THE biſhops of *Syria* were thoſe who received the news of the alterations at *C. P.* with the moſt expreſſive joy. *Theodoret* no doubt had a large ſhare of it, but tho' it was now in his power to return home, he choſe rather to continue amidſt the pleaſures of ſolitude: he did not write to *Marcian* or *Pulcheria*, but writ to ſome of the great men at court, to aſſure this royal pair of his acknowledgments, and at the ſame time to ſolicit the emperor powerfully to put his laſt hand to the ſervice of the church, to call a council, and be perſonally preſent at it. He writ to S. *Abundius* one of the pope's legates, to expreſs his joy for the truths riſing in the *eaſt* by the means of the *weſtern* biſhops, and ſent him a copy of S. *Leo*'s letter ſigned by him as his belief, the belief of *Ibas* of *Edeſſa* and of *Aquilinus* of *Biblos*. *Maximus* of *Antioch*, who was intruded in the place of *Domnus*, having diſpatched circular letters to all the provinces under his juriſdiction to call the biſhops together, upon their meeting they unanimouſly ſubſcribed to S. *Leo*'s letter, and condemned by their ſignatures *Neſtorius* and *Eutyches*. Almoſt all the other biſhops followed their example, which made *Theodoret* exclaim: the Lord againſt whom *Eutyches* had ſcattered his blaſphemies has commanded the winds into ſilence, and the ſea into a calm; and the churches that were toſſed up and down by the violence of tempeſts

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tempeſts now ride quietly and ſafely at anchor. The God of mercy has made his judgment heard, the earth trembled and was quiet when he roſe up in judgment. His enemies were ſcarce advanced to honour and glory, but immediately they vaniſhed and corrupted away. In the multitude of his ſtrengths, his enemies lied unto him, and out of fear reſpected truth triumphant, whom they had abandoned in diſtreſs. The pope could not be aſcertained of the biſhops interior, and therefore having received by his legates who returned a narrative of what had happened, not only accorded to *Anatolius* his communion and confirmation in the ſee of *C. P.* but likewiſe admitted to his communion all the biſhops that had ſigned his letter to *Flavian.*

2. He writ to the emperor the 23d of *April*, that from the union made betwixt him and *Valentinian*, and the zeal he ſhewed for the faith, he conceived hopes of a flouriſhing church and ſtate; but deſired that the myſteries of our ſalvation might not be examined anew, as if one was in doubt what was to be believed; or could queſtion if *Eutyches* did not hold impious ſentiments, or *Dioſcorus* had not judged unjuſtly; ſo that the upſhot of the caſe is not what is to be believed, but what ſort of perſons are to be pardoned upon acknowledgment of their faults. For this effect he ſent two legates to *C. P.* namely *Lucentius* biſhop of *Aſcoli*, and *Baſil* a prieſt; and by them three letters dated *June* 7. The firſt was to the emperor *Marcian*, the ſecond to *Pulcheria*, and the third to *Anatolius*. In that to *Anatolius* he recommends

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to him to take care of not deciding any thing as yet concerning the heads of *Dioscorus*'s faction, tho' they should make signs of repentance, but defer their cause to the more mature examine of the holy see, and meantime not to recite their names at the altar. —— In *Pulcheria*'s he desires she would cause *Eutyches* to be removed to some place farther off *C. P.* for the monastery he was in at present was too nigh, and to put some catholic abbot in his place. —— In the emperor's he tells him, that indeed he had demanded a council, but that circumstances were changed since then, by the breaking out of wars in the *western* part of the empire, which must needs hinder his bishops from coming to the council, and therefore desires he would defer it till such time as God in his mercy should be pleased to restore peace and safety to the public. He writ a fourth letter to *Julian* of *Co*, dated the 8th of *June*, which was full of tender expressions: conjuring him by their friendship, to join his diligence and labours to assist his legates in the execution of their office in this important affair.

3. The wars which S. *Leo* judged obstacles to the council were caused principally by the *Huns*. Their general *Attila* observing *Valentinian*'s sensual life and unactive temper, thought with his 700,000 men that he had in his army soon to make himself master of the *western* empire: and a favorable juncture seemed to offer itself; for *Huneric*, son of *Genseric* king of the *Vandals*, having married the daughter of *Theodoric* king of the *Wisigoths*, upon some suspicion that she designed

deſigned to poiſon him, cut off her noſe and ſent her home to her father. *Genſeric* upon this apprehended *Theodoric*'s fury, and to ſave himſelf ſtruck up an alliance with *Attila*, who by this means had the *Vandals* on his ſide, and to lull the *Romans* aſleep ſent them word he only deſigned to invade theſe *Goths* who had injured the *Vandals* and were ſworn enemies to the *Roman* empire: at the ſame time, by other embaſſadors, he endeavored to perſuade *Theodoric* that he eſpouſed his intereſt, and deſired him only to join with him againſt the *Romans*, thinking by this double-dealing to ſurpriſe both one and the other. But *Ætius* diving into the bottom of this artifice, entered into a league with the *Goths*, *Francs*, *Alans*, and *Burgundians*, who had poſſeſſed themſelves of the better part of *Gaul*. *Attila* meantime, at the head of his prodigious forces, marched into *Germany* in the very depth of winter, ſeeming to threaten deſtruction not only to *Gaul* but to the whole earth, and at his paſſage of the *Rhine* made ſo many boats be built, that the vaſt *Hercynian* foreſt ſeemed unable to ſupply him with a ſufficient quantity of timber. Having paſſed the *Rhine* he came to *Mets* on *Eaſter-eve*, put the people to the ſword, ſlew the prieſts at the altar, ſet the town on fire, ſo that only S. *Stephen*'s oratory eſcaped. From thence he went and pillaged *Rheims*, *Cambray*, *Beſançon*, *Langres*, *Auxerre*, &c.

4. This put the people of *Paris* in ſuch a conſternation, that they were on the point of abandoning it and tranſporting their effects to

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ſome place of more ſecurity, when S. *Genoveva* diſſuaded them from it, and exhorted thoſe of her own ſex like *Judith* and *Eſther* to preſerve their people by the holy violence of faſts and prayers. But, while the women hearkened to her wholeſom advice, the men were enraged at her diſcourſe, treated her as an enthuſiaſt and falſe propheteſs, and were about to ſtone her to death or drown her. The archdeacon of *Auxerre* being there prevented ſo great a miſchief, by repreſenting the enormity of the crime and *Genoveva*'s ſanctity, for which S. *Germans* had a ſingular veneration all his life, and teſtified the ſame at his death by the *eulogies* he left her. This calmed their fury, they heard with reverence the voice of the propheteſs, who ſtood to them as ſuch confeſſed by the event; for the *Huns* turned off from *Paris* and beſieged *Orleans*. S. *Agnan* the biſhop apprehending as much beforehand, went to *Ætius* at *Arles* and perſuaded him to ſuccour the town: in his way thither he lodged at one *Mamertus*'s houſe, a perſon very rich, but ſick to the laſt extremity; *Mamertus*'s wife in deep affliction begged the ſaint's aſſiſtance, and her faith had its reward: for upon the biſhop's prayers he recovered. S. *Agnan* made haſte in his return, got into the town before *Attila* came up, and exhorted the people, againſt ſo powerful an enemy, to have recourſe to God, who, pleaſed to hear his people calling upon him, defended them againſt *Attila*'s battering engines, which attacked the city on all ſides; for after ſome days ſiege he called *Ætius* to its relief. *Attila* perceiving *Ætius* with the *Romans*,

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Romans, *Meroveus* with the *Francs*, *Theodoric* with the *Goths*, &c. advancing towards him, raiſed the ſiege and pitched his camp on the plains of *Chaalons*; where a bloody battle was fought that laſted from noon to midnight, when both parties tired gave over, the *Huns* leaving the field to *Ætius*, who next morning gave them ſuch a total overthrow that they loſt no leſs than 170,000 men.

5. After this defeat *Attila* made off to *Troy* in *Champagne*, a town then without any arms or defence beſides the protection of S. *Lupus*. This holy biſhop, after faſting and prayer, was inſpired to come dreſſed in his pontifical robes with his clergy about him to *Attila*, and then to aſk who he was that thus made the earth groan under him, and ſcattered deſtruction as he paſſed. To this *Attila:* I am the ſcourge of God (the title that he affected to be called by running thus: *Attila* ſon of *Bendeguz*, grandſon of *Nembroth*, educated in *Engaddi*, by the grace of God king of the *Huns*, *Medes*, *Dacians*, the terror of the world, and the ſcourge of God.) Then the biſhop bowing profoundly returned: what man is there can reſiſt the ſcourge of God? do what is permitted to you to do. The *Barbarian* was ſo ſtruck with this unuſual way of ſpeaking, that he ſpared the inhabitants of *Troy*, took S. *Lupus* with him as far as the *Rhine* for a ſafe-guard to his perſon and army, and then honorably ſent him back to *Troy*. After this *Attila* was for falling into *Illyrium*, tho' under the emperor *Marcian*'s government.

6. This

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6. This emperor perſiſting in his reſolution, by letters dated *May* the 17th, ordered a council to be celebrated at *Nice* in *Bithynia*, which was to open the 1ſt of *September*, and where he promiſed to be perſonally preſent. Before he publiſhed theſe letters, he writ one to S. *Leo* to deſire him to come to it; but this holy pope, not willing to abandon his flock in ſo dangerous a juncture, ſent two new legates to the council, namely, *Paſchaſinus* biſhop of *Lilybæum* in *Sicily*, and *Boniface* prieſt of the *Roman* church. *Boniface* coming immediately from *Rome* was commiſſioned with the pope's letters, dated the 26th of *June*: the ſubſtance was, that the pope could have wiſhed the council could have been deferred to a more convenient time, and held in *Italy*; but as it was, he willingly conformed to the emperor, and ſent *Paſchaſinus* and *Boniface* to preſide in the council in his name, together with *Lucentius* and *Baſil*, whom he had ſent away before, with *Julian* of *Co*, who was fully inſtructed in this affair. The biſhops met at *Nice* the 1ſt of *September*, expecting the emperor's coming, who writ to them to ſtay for him a while; afterwards ſome of them growing ſick he writ a ſecond letter, acquainting them that the pope had judged his preſence neceſſary in the council; and the preſent ſituation of affairs rendering it inconvenient for him to come to *Nice*, deſired them to paſs to *Chalcedon*, which was nearer *C. P.* The biſhops repreſented to him the inconveniences of this removal, becauſe *Chalcedon* being nearer *Eutyches's* party, they were afraid of tumults and diſorders from them.

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The emperor ſent a third letter for them to remove thither without delay, for the affairs of *Illyrium* would not permit him to be farther off *C. P.* Theſe affairs were the *Huns* attempting to break into *Illyrium*, tho' they were repulſed with diſadvantage. To prevent the diſturbances of which the fathers were apprehenſive, the emperor had already, on the 13th of *July*, publiſhed a decree prohibiting tumults, acclamations, affected conventicles and meetings, under pain of death; and the empreſs *Pulcheria* writ to *Strategius*, a conſulary perſon, to expel all clerks, monks and lay-men who were come to excite a tumult; and ſuch they were to be counted who ſhould come to the council without being called thither by their reſpective biſhops.

7. The biſhops arriving at *Chalcedon*, the council was held in the church of S. *Euphemia* martyr. This church was ſituated out of the town on the ſea-ſide, about a quarter of a mile from the *Boſphorus*: it was built on a riſing-ground with ſuch a gentle aſcent, that it is ſcarce perceptible till one has got to the top, which affords the eye a moſt agreeable proſpect; for from thence one may take at once a view of a beautiful variety of painted meadows, fields of yellow corn, mountains and foreſts, with different ſeas, whereof one appears with a ſmooth even ſurface, not ruffled by ſtorms nor diſturbed by tempeſts, but, as it were gently playing with its banks, diffuſes a grateful quiet to all the lands around; while the other daſhes its waves in a furious agitation, now caſting up ſea-weeds, ſhell-fiſh, *&c.* and now with no leſs a violence reſuming

reſuming them back again. Over-againſt it is the city of *C. P.* which is a ſpectacle that adds new beauty to this church. Its entry is by a large open court adorned with pillars round about it. A ſecond building is next, nothing different from the other but that it is covered atop. From the north-ſide of that one goes to the third building, which has its front to the riſing ſun and is ſupported by beautiful pillars, and yet arched around. Under this arch is an elevated place for the people to ſupplicate the martyr and aſſiſt at the divine myſteries. At the eaſt-ſide of it is the ſaint's tomb, where her body reſts in a ſilver ſhrine. The miracles which God has ſometimes operated there by the merits of that ſaint are known to all chriſtians: for oftentimes ſhe appears to biſhops, or to other perſons of a ſingular piety, and admoniſhes them to collect the precious liquor ſhe is going to beſtow upon them. When the emperor, the patriarch and all the inhabitants are acquainted with this, they come in a body to the church to partake of the divine myſteries. Then the biſhop of *C. P.* enters with his prieſts, in the preſence of all the people, in the place where the holy body is depoſed. At the left ſide of the ſhrine is a little hole, into which they thruſt a wire with a ſpunge at the end of it, and having turned it round ſeveral times they draw it back full of blood, a ſight the people never behold without giving thanks to God. Sometimes there iſſues out blood in ſuch abundance, that it is dealt about to the emperor, the prieſts and the people, and diſpenſed throughout the

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the whole world to thoſe who deſire it. This blood never changes its colour, but is always freſh and lively without fading. This miracle only happens at certain times, as when the church is governed by a biſhop who obtains this favour from God by the purity of his manners. — I ſhall now ſpeak of another miracle which is perpetual without any interruption of time, and conferred equally upon believers and unbelievers; that is, when any one approaches the repoſitory of theſe precious relicks, one ſmells ſomething that ſurpaſſes the moſt agreeable and the moſt charming odors. Nature never produced flowers, nor art ever compoſed a perfume that equalled the fragrancy and ſweetneſs of this. Thus far *Evagrius* in his deſcription of S. *Euphemia*'s temple.

8. There the council began on the 8th of *October*, in which the pope's legates preſided, and which commenced with an harangue of the emperor. That finiſhed, as the biſhops were going to take their places, *Paſchaſinus* turning to the magiſtrates ſaid: we have in our hands the commands of the moſt bleſſed and apoſtolic pope of the city of *Rome*, which is the head of all churches, wherein he has vouchſafed to command us not to ſuffer *Dioſcorus* archbiſhop of *Alexandria* to ſit in council, *&c.* This ſpeech being made in *latin* and interpreted in *greek* by *Beronician*, the magiſtrates demanded what they had to object againſt *Dioſcorus*. *Lucentius* returned: that *Dioſcorus* had preſumed to call a ſynod without the conſent of the apoſtolic ſee, which never before had been, nor ever could be lawfully

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lawfully done. After this *Dioſcorus* was removed from his place among the judges, and had a ſeat given him in the middle of the aſſembly, to anſwer as an accuſed perſon what *Euſebius* of *Dorylæum* brought againſt him, who alſo ſat in the middle as an accuſer. Then *Euſebius* cried out: I conjure you by the life of the maſters of the world let my requeſt be heard. I have been abuſed by *Dioſcorus*, the faith is wounded and *Flavian* killed. This requeſt was read, and contained many articles againſt *Dioſcorus*, for proof of which the acts of the *Epheſine* conventicle were produced. As they were reading them, and came to that place were *Theodoret* was depoſed, a motion was made that he being reſtored by the pope to his ſee, ſhould take his place in the council. The biſhops of *Egypt*, *Illyrium* and *Paleſtine* roſe up againſt it with noiſy exclamations, crying out: mercy! our faith is loſt: the canons refuſe *Theodoret:* he is *Neſtorius*'s maſter: we cannot receive him without condemning S. *Cyril:* he is a *Judas*, an enemy to *Chriſt*, &c. On the other ſide the biſhops of the *Eaſt*, of *Pontus*, *Aſia* and *Thracia* raiſed their voices as high, crying out: *Theodoret* was worthy, that *Dioſcorus* was a murderer, drive out the ſeditious, away with the murderers. Theſe cries ran on, when the magiſtrates remonſtrated to the biſhops how ill it became their character to fall into that tumultuary way of reaſoning, and at laſt perſuaded them to ſilence, ordering that *Theodoret* ſhould take his place as an accuſer in the middle with *Euſebius* of *Dorylæum*.

9. *Dioſ-*

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9. *Dioſcorus* in anſwer to *Euſebius*'s charge ſaid: that the commiſſion of judging was not for him alone but for *Juvenal* and *Thalaſſius*, and that he with them had given their ſentence, which was approved by all the council and confirmed by the emperor *Theodoſius*. At this the *eaſtern* biſhops cried out: none of us conſented to it, but they forced us; they beat us, and we ſubſcribed to a blank: we were threatned with baniſhment, the ſoldiers came upon us with ſwords and cudgels. The *Egyptians* returned: that the *Eaſterns* ſubſcribed firſt of all. *Thalaſſius* anſwered, what they did they had done out of pure fear. At this the *Egyptians* with a cutting raillery told them, that a chriſtian feared no body, but was proof againſt ſword and fire; that it was a ſhameful thing for a biſhop to ſign he did not know what; and that if martyrs of old had been more afraid of man than of God there would have been no martyrs at all. Thus *Dioſcorus* and his biſhops imitated the devils who inſult over their ſlaves for the crimes they made them commit; and thus he and his party of the council who died unrepentant ſhall be puniſhed for all eternity by thoſe very devils who provoked them to act theſe villanies. They proceeded in reading the acts, and there they found fault that *Flavian* biſhop of *C. P.* had only the fifth place; at which *Paſchaſinus* took notice, that now thanks be to God he was put in the firſt place, which *Diogenes* biſhop of *Cyzicus*, *&c.* applauded. This expreſſion of *Paſchaſinus* is very remarkable, becauſe it was made uſe of afterwards by *Anatolius* for another end than which

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which it was designed. Another fault was that they had not read S. *Leo*'s letter, tho' *Dioscorus* had sworn seven times it should be read. To this *Dioscorus* answered, that he had twice ordered it to be read; *Eusebius* told him roundly that he lied. The magistrates asking *Dioscorus* how it came not to be read after he had ordered it, he bid them ask the other commissaries *Juvenal* and *Thalassius*. *Juvenal* said, a letter of the emperor's came in the way, which was read immediately, and after that the reading of the pope's letter was not insisted upon. *Thalassius* said, that all he knew of the matter was, he did not hinder the reading of it, and that he had not sufficient authority alone to order the reading.

10. The reading of the acts being continued, the *eastern* bishops cried out: they had not said what was just now mentioned. *Dioscorus* replied: that several other bishops as well as himself had their notaries, *Juvenal* had his, *Thalassius* his. Then *Eusebius* demanded that *Stephen* bishop of *Ephesus* might speak: who told them, that indeed he had his notaries, but that those of *Dioscorus* came upon them, blotted out their writings, and almost broke their fingers in the violence of forcing their standishes from them; that he knew nothing what was become of his copy of the acts, and that by downright force they were brought to sign to a blank paper. Next *Eutyches*'s confession of faith was discussed, on which occasion *Basil* of *Seleucia* repeating the orthodox expressions he had used in the council of *C. P.* the magistrates asked him, why he that had maintained such orthodox doctrine subscribed

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ſubſcribed to *Flavian*'s depoſition. *Baſil* replied: by excuſing himſelf upon the neceſſity of the fact; for which *Dioſcorus* reproaching him, he ſaid: if it had been before the magiſtrates, I would have ſuffered martyrdom; but a ſon judged by his father has no defence. Then the *eaſtern* biſhops raiſed their voices, crying out thrice: we have all erred, we all beg pardon. After this *Euſebius* complained of not being admitted to the council, and *Dioſcorus* laid the fault of it upon count *Elpidius*; but his excuſe was not admitted. Coming to S. *Cyril*'s letters all parties were full of his praiſe, and judged *Flavian*'s ſentence to be conformable to S. *Cyril*'s, and truly orthodox. At which the moſt zealous of *Dioſcorus*'s party abandoned him, even *Juvenal*, *Baſil*, &c. and only ſome few *Egyptian* biſhops ſtaid with him; they pronounced anathema to *Eutyches*'s confeſſion, which *Dioſcorus* approved, *viz.* that there were two natures before the union, and only one after; and when they came to that part of the council where *Dioſcorus* had condemned *Flavian*, they cried out: anathema to *Dioſcorus*.

11. *Dioſcorus* could not forbear crying out: that he had condemned *Flavian* juſtly for holding two natures. The council, amazed at this provoking blaſphemy, redoubled their aſſertions of the truth of that doctrine; but the judges and magiſtrates conſidering that it was now late, it being almoſt ſix a-clock at night, deferred the diſcuſſing points of faith till next ſeſſion; but, before they broke up this, propoſed that if the holy council thought it proper, and

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that ſuch was the pleaſure of the moſt pious emperor, that *Dioſcorus*, *Juvenal*, *Thalaſſius*, *Euſebius* of *Ancyra*, *Euſtathius* of *Berytus*, and *Baſil* of *Seleucia*, who were ring-leaders in the ſham council that condemned *Flavian*, ſhould be depoſed. *Euſebius* of *Dorylæum* and many of the *eaſtern* biſhops applauded this propoſal, crying out: this judgment is juſt, long years to the ſenate: Holy God, ſtrong God, immortal God, have mercy on us: long years to the emperor: *Chriſt* has depoſed *Dioſcorus*: *Chriſt* has depoſed the homicide, *&c.* But the biſhops of *Illyrium* and *Paleſtine* ſaid: that as the fault was general, they hoped the pardon would be ſo too. *Ætius* the archdeacon told them this demanded a longer deliberation, ſo they ſojourned then, and thus finiſhed the firſt ſeſſion. Some place the ſecond next day, but the general opinion that places it the next but one, *viz.* on the 10th of *October*, is to be followed.

12. In this ſecond ſeſſion the magiſtrates made a propoſal of every biſhop's giving in his profeſſion of faith, but it was rejected by them, ſaying: that they had ſufficiently teſtified what they held, and were for no new profeſſions. *Cecropius* biſhop of *Sebaſtopolis* added, that the biſhop of *Rome* had already decided the diſpute about *Eutyches*; that they followed his deciſion and had ſubſcribed to his letter; and the others joined him with acclamations, that this expoſition was ſufficient. *Cecropius* continued: that the faith had before been explicated by the 318 fathers of *Nice*, &c. and now by S. *Leo*, and demanded their writings ſhould be read. Accordingly

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cordingly (1.) the *Nicene* creed was read; (2.) the *C. P.* creed; (3.) S. *Cyril*'s letter to *Neſtorius* and *John* of *Antioch*; which were all approved by the biſhops acclamations. When they came to S. *Leo*'s letter to *Flavian*, the biſhops of *Illyrium* and *Paleſtine* boggled at three expreſſions that ſeemed to expreſs the diſtinction of two natures in ſuch a manner as to hint at a ſeparation of them; but *Ætius* the archdeacon ſhewed the equivalent to the two firſt in *Cyril*, and *Theodoret* ſhewed the equivalent to the third. So that the letter being read out all the biſhops cried: this is the faith of the fathers: this is the faith of the apoſtles: this we all believe: we catholics believe this: thus the apoſtles taught: *Leo*'s doctrine is true and holy: *Cyril*'s is the ſame: *Leo* and *Cyril* taught the ſame.... This was not read at *Epheſus*: *Dioſcorus* hid it. Theſe acclamations being ended, they read ſeveral ſelect paſſages out of S S. *Hilary*, *Greg. Naz.* *Ambroſe*, *Chryſ.* *Aug.* and *Cyril.* *Atticus* of *Nicopolis* deſired ſome days might be allotted for a deliberate inſpection into them, particularly of S. *Cyril*'s anathematiſms. The magiſtrates ſeconded this petition, and this examin was chiefly to be held at *Anatolius*'s, and the ſeſſion for the matters of faith put off for five days longer, to the 16th of *October*. Then ſome biſhops cried out: we have all ſinned, let us all be pardoned: but theſe were but few, as the clerks of *C. P.* then took notice. The biſhops of *Illyrium* added to the other cries: give *Dioſcorus* back to the council: give him back to the churches. The *eaſtern* biſhops ſaid nothing

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to the firſt part of their cry; but as to *Dioſcorus* they cried: baniſh the *Egyptian*, the murderer, the heretic. The magiſtrates told both parties that matters ſhould be regulated in due form, and thus broke up the ſecond ſeſſion.

13. On the 13th the third was held. In that *Ætius* remonſtrated how *Euſebius* had preſented another accuſation againſt *Dioſcorus* for depoſing *Flavian*, and for the other abuſes committed at *Epheſus*. *Paſchaſinus* the preſident of the council ordered the reading of this accuſation, and *Euſebius* deſired that *Dioſcorus* might be called to anſwer for himſelf. *Ætius* told them that they had already by two deacons given him notice to be preſent at the council as well as the reſt; ſo that before they cited him in form they ſent to look for him up and down the church: not finding him there they deputed three biſhops, *Conſtantine* of *Boſtra* in *Arabia*, *Acacius* of *Ariarate* in the ſecond *Armenia*, *Atticus* of *Zeles*, and *Himerus* a lector and notary, to go to his lodgings and ſummon him by writing. *Dioſcorus* anſwered, he was under guards, and was willing to go if they would let him. The deputies going down ſtairs with this anſwer met *Eleuſinus* the captain of the guards in the way, and went back with him to *Dioſcorus*, who was then aſſured he had liberty to appear at the council. *Dioſcorus*, when he ſaw the pretext of confinement came to nothing, told them he underſtood the emperor's officers were not in this ſeſſion, and that therefore he would not appear. A ridiculous evaſion for him, who had experienced theſe officers to be more

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more zealous than the biſhops againſt him; but he was deſirous they ſhould be there, that he might give out things were carried by violence and the high hand of ſecular power. The deputies returning with *Dioſcorus*'s anſwer, three other biſhops with another notary were ſent for the ſecond citation: at their coming *Dioſcorus* ſaid: I have already told you that I am kept here by my diſtemper, and that I demand the preſence of the magiſtrates and the other biſhops accuſed. *Cecropius* biſhop of *Sebaſtopolis* told him, that this ſickneſs of his was a new fetch no body had heard of before; that to judge a biſhop according to the canons the ſecular magiſtrates ought not to be preſent, and that as *Euſebius* accuſed only him and not the other biſhops, ſo there was no need of their appearing. But *Dioſcorus* perſiſted in his anſwer, which the deputies related to the council.

14. *Euſebius* demanded then that *Dioſcorus* ſhould be cited for the third time. But before this third citation *Ætius* deſired, that the people at the door who had come from *Alexandria* with complaints might be heard. Accordingly they were introduced, and their papers were all directed to the pope in this manner: to the moſt holy and moſt bleſſed univerſal patriarch of great *Rome*, *Leo*; and to the holy and univerſal ſynod of *Chalcedon*. *Theodore* the deacon's complaint was read firſt much to this purpoſe: that he had been for two and twenty years in a conſiderable poſt in the world, and been deputed by *Cyril* of bleſſed memory to the council of *Epheſus*, who choſe him for one of his clergy at

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Alexandria, where he had lived for 15 years, preferring the ſervice of the church to the temporal advantages he might have expected. But that *Dioſcorus* had no ſooner ſucceeded S. *Cyril* but that he turned him out of the clergy without the leaſt complaint made againſt him, and that for no other reaſon than his affection to *Cyril*. For he had made it his buſineſs not only to drive out of *Alexandria*, but out of the world too, all *Cyril*'s relations and friends, becauſe they would not comply with *Dioſcorus*'s doctrine, which is *Origeniſm*. Beſides he had ſpoke ill of the Trinity, had committed murder, cut down trees, ſet houſes on fire, led an infamous life, and with ten biſhops had preſumed to excommunicate the biſhop of *Rome*; all which he was ready to prove, and mentioned five witneſſes whom he deſired might be ſecured.—— *Iſchyrion* another deacon's was read in the ſecond place: his confirmed what *Theodore* had ſaid, and added, that *Dioſcorus* had ſeiſed upon the wheat which the emperors had given for the churches of *Lybia* and the poor; ſo that for want of it there had not been celebrated the unbloody ſacrifice for a long time, and the poor had been defrauded of their charity. Moreover that a great quantity of the gold which *Periſteria* of illuſtrious memory had left by her will to monaſteries, hoſpitals, and the poor of *Egypt*, was by him turned another way, and ſcattered among dancing-women of the ſtage and other players; that his incontinence was public, and that women of looſe behaviour were continually in his palace and bath, principally the famous *Panſophia*,

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Panſophia, of whom and her lover all *Alexandria* has rung, and that it was well known that murders have been committed there on her account. That out of hatred to S. *Cyril*, who had employed *Iſchyrion* on ſeveral occaſions, particularly in ſending him to *C. P.* he had ſuſpended him, employed perſons to ſet his houſe on fire, cut up his fruit-trees and reduce him to beggary. Not content with this he ſent a band of highwaymen to murder him and bring him his dead body, but making his eſcape to *Alexandria* he got him ſeiſed there, clapt him up in an hoſpital of diſabled perſons, and would have murdered him; and that there was no getting out of this hoſpital, but upon his promiſe of quitting *Alexandria*. And to all this he had ſix of *Dioſcorus*'s domeſtics for witneſſes.

15. The third accuſation was put in by *Athanaſius* prieſt in the following manner: I and my brother *Paul* are nephews to S. *Cyril* by his ſiſter *Iſidora*, whoſe ſons we are. By his teſtament he left to his ſucceſſor, whoever he was, ſeveral conſiderable legacies, conjuring him by the holy myſteries not to moleſt but to protect his family. Notwithſtanding this, *Dioſcorus*, in the very beginning of his epiſcopal government, threatned my brother and me with death, which made us abandon *Alexandria* and come to *C. P.* out of hopes of protection there; but he diſpatched letters to *Chryſaphius* and *Nomus*, who were then the maſters, to deſtroy us. We were put in priſon, and ill treated after different manners, till ſuch time as we had given away all our moveables, and were obliged to take

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up ſeveral ſums at high intereſt. My brother is dead of his uſage: I have ſince ſtaid with his wife, his children, and our aunts, who dare not ſtir abroad for his debts. And infine, that no ſhelter might be left us, *Dioſcorus* has turned our houſes into churches, and incloſed mine, tho' the ſituation is not very proper for a church. Not content with all this he has depoſed me from prieſthood without any grounds: not having ſo much as liberty to ſtay in the churches or monaſteries: I took refuge in that of *Metaneion* at *Canopus*, which has at all times been a place of protection; but for me, I was interdicted the public bagnios, the buying of bread, or any other food, that I might periſh under this wretched neceſſity. —The fourth accuſation was of *Sophronius* a layman, much in theſe terms: I had obtained orders from the court againſt an officer of *Alexandria* called *Macarius*, who had taken away my wife. *Dioſcorus* hindered the execution of them, ſaying: he was more maſter of the country than the emperor; and diſpatched away a deacon called *Iſidore*, with a troop of country fellows at his heels, who took away my clothes and other things which were for mine and my childrens maintainance, ſo that I was even fain to pack off. I ſuſtain moreover that *Dioſcorus* has often pronounced blaſphemies againſt the H. Trinity; that he has committed adulteries, and been guilty of undertakings prejudicial to the emperor's authority, pretending to be maſter of *Egypt*, as the acts before the magiſtrates prove. Many other perſons have fell under the laſh of his fury, but their poverty or fear

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fear have hindered them from laying their complaints before you. But I demand that *Agoraſtes* his ſyncellus, who is here, make his appearance. Theſe four accuſations were inſerted in the acts.

16. Then the council ordered that *Dioſcorus* ſhould be cited for the third time, and purſuant to this they deputed *Francion* biſhop of *Philippopolis*, *Lucian* of *Biza*, and *John* of *Germanicia*, with *Palladius* a deacon and notary. They carried with them this citation in writing, with the four accuſations joined to it, and perſuaded him to appear; but he anſwered them, he had nothing to add to what he had ſaid already; and upon farther importunities repeated this over and over again, no leſs than ſeven times. This account being brought back to the council, *Paſchaſinus*, *Lucentius* and *Bonifacе* pronounced ſentence againſt *Dioſcorus*, containing: that *Dioſcorus* had committed notorious exceſſes againſt the canons; that he had received *Eutyches*, who was regularly condemned by his biſhop, to communion, and that, before he had held any ſeſſion about it with the other biſhops at *Epheſus*; that he would not ſuffer the pope's letters to be read, tho' the bearers inſiſted upon it and he had ſworn they ſhould; that inſtead of mourning his fault with the reſt, he continued ſtill perſiſting in what he had done, and priding himſelf in his iniquity; that he had dictated an excommunication againſt the pope; and that ſeveral other complaints were brought in againſt him, to all which he refuſed to anſwer after a ſolemn triple citation: therefore *Leo*, the moſt holy

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holy and bleſſed archbiſhop of the great and elder *Rome*, by us and by this preſent ſynod, together with the thrice bleſſed and worthy of all praiſe the bleſſed *Peter* apoſtle, who is the ſtone and baſe of the catholic church, and the foundation of right faith, has ſtripped him of the epiſcopal dignity, and interdicted him all ſacerdotal functions. *Anatolius* Bp. of *C. P. Maximus* of *Antioch*, and all the reſt, ſubſcribed to this, and one of the biſhops ſubſcribed in the *Perſian* language.

17. Then the council wrote two ſynodical letters, one to *Marcian* and the other to *Pulcheria*, with a due commendation of their zeal for the church, who had from thence diſpelled the miſts of ignorance, rooted out the tares of hereſy, and brought the ſtrayed ſheep back to the pales of the church. At the ſame time, *viz. October* 13, they publiſhed the ſentence for *Dioſcorus*'s depoſition for contumacy, and poſted it up in the chief parts of *C. P.* and *Chalcedon*, declaring there was no hopes of his being reinſtated, as his party gave out, and ſignified as much to *Charmoſynus* his œconomiſt, and other clerks of *Alexandria*, with orders to take care of his effects for the next ſucceſſor. As to the other biſhops that had abetted *Dioſcorus*'s violences, but repented of what they had done, their cauſe was put off to another hearing; and accordingly a fourth ſeſſion was intimated for the 17th of *October*.

18. There having all ſubſcribed to the councils of *Nice*, *C. P. Epheſus* and S. *Leo*'s letter, and condemned thoſe who were of different

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rent ſentiments, they were all judged orthodox, and the five who in the firſt ſeſſion were judged to have deſerved depoſition, were admitted to take their places, and were received by the council with univerſal joy, and loud acclamations in praiſe of the emperor, who had rendered peace to the church. Then 13 biſhops of *Egypt* entered, where their petition to the emperor was read, containing a ſummary of their faith, and anathema's to all hereſies in general; but the biſhops took notice they had made no mention of *Eutyches*, and therefore preſſed them to anathematiſe his errors, and ſubſcribe to the pope's letter. They ſhuffled a good while before they would do either, alledging very wrongfully a canon of the *Nicene* council forbidding them to do any thing without their patriarch; but that ſham not paſſing, they at laſt condemned *Eutyches*, but ſaid they durſt not ſubſcribe, becauſe they ſhould be murdered if they did; and therefore throwing themſelves proſtrate on the ground, they conjured the council to have pity of them, and permit them to defer their ſubſcriptions till ſuch time as they had a new patriarch elected, and then they would willingly ſubſcribe. It is thought this danger was a pretence to wait for ſome change to declare themſelves openly; however the pope's legates ſpoke to the council to allow them this reſpite, on condition they gave ſecurity for ſtaying at *Chalcedon* till ſuch time as a new patriarch ſhould be choſen. The magiſtrates approved of this motion, and accordingly the *Egyptians* kept at *Chalcedon*.

19. This

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19. This affair being terminated, the council ordered ſome catholic abbots and prieſts, to the number of 18, to enter; then they read the names of 18 other abbots who had preſented a petition to the emperor. But the catholic abbots ſaid, that of theſe other 18 there were only two that were real abbots, *viz. Caroſius* and *Dorotheus*; that for the reſt, ſome of them were only church-wardens, and other ſome obſcure unknown perſons; and therefore deſired the council to ſend to the monaſteries to inform themſelves if they were true abbots, or only gave themſelves airs of being ſuch, and to turn out of town a pack of ſcandalous fellows that pretended to be monks and were a diſgrace to the name. However *Caroſius* and *Dorotheus* were admitted with the other 16, where their requeſt was read, to demand the emperor's protection againſt the perſecution of church-men, that would exact forced ſubſcriptions from them, and drive them out of their monaſteries and churches. *Barſumas* having entered among the reſt, *Diogenes* of *Cyzicus* complained of ſuffering *Flavian*'s murderer, who was not comprehended in the petition, to appear before that auguſt aſſembly. The other biſhops ſeconded him with cries of this nature: hence with *Barſumas* the murderer, anathema to him, to the amphitheatre, to baniſhment with him. Notwithſtanding this the council made their two requeſts be read, one to the emperor and the other to the council; in this laſt, when they came to thoſe words where they demanded that *Dioſcorus* ſhould enter, the biſhops cried out: anathema

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anathema to *Dioſcorus*, *J. C.* has depoſed him. After this interruption they read on, and proteſted they held the doctrine of the council of *Nice*; but being urged to condemn *Eutyches* and ſubſcribe to S. *Leo*'s letter, they refuſed; and a farther time being offered to conſider of it, they declared it to be altogether uſeleſs, for they unchangeably perſiſted in their ſentiments. Thus ends the fourth ſeſſion according to the *latin* copy, but in the *greek* one there are two additions, the firſt of a new appearance of *Caroſius* and *Dorotheus*, where a farther delay to the 15th of *November* was granted them, in which time if they did not ſubmit to the council, they were declared fallen from their degrees, deprived of their dignities, the conduct of their monaſteries, and even communion: that if they pretended to fly away during that time they ſhould incur the ſame penalties, and fall under the hands of the ſecular magiſtrates. The ſecond contains the following difficulty.

20. In the late reign *Euſtathius* Bp. of *Berytus* in the firſt *Phœnicia* had by his intereſt at court obtained a law from the emperor to erect his city into a metropolis, and at firſt was contented with the bare honorary title, without offering at any new juriſdiction, or infringing the rights of *Photius* biſhop of *Tyre*, who was the ancient ſole metropolitan. But having diſtinguiſhed himſelf at *Epheſus* and *C. P.* in ſerving *Eutyches*, *Chryſaphius* and his party thought his merits might add juriſdiction to his title, and perſuaded *Anatolius* biſhop of *C. P.* to favour him; for which end *Anatolius* called a coun-

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a council, where the biſhops agreed to lop off ſix biſhopricks from *Tyre*, and tranſlate them to the juriſdiction of *Berytus*. *Maximus* of *Antioch*, who had been lately ordained by *Anatolius*, and who of all people ought to have taken cognizance of ſuch an alteration, tho' then at *C. P.* was not preſent at this council, but afterwards blindly ſigned to it. *Photius* not knowing of, or not regarding, this council, ordained a biſhop in *Euſtathius*'s new acquiſition; upon which *Anatolius* and his gang declared him ſeparate from their communion; and as ſuch he remained almoſt four months, in which time he ordained two other biſhops, whom *Euſtathius* degraded from that dignity, and reduced them to that of prieſthood; and ſignified to *Photius*, that unleſs he himſelf ſigned to their *C. P.* decrees they would depoſe him; to prevent which, out of fear, the prevailing diſeaſe of the clergy of thoſe times, he ſubſcribed; but with this clauſe, that he did it out of obedience.

21. The face of things changing under the emperor *Marcian*, *Photius* petitioned him to maintain the rights of his church, and not ſuffer uſurpation to lift up its head under a reign that was an enemy to all injuſtice. The emperor referred him to the council, where *Euſtathius* was for putting off the hearing of his cauſe, by deſiring that firſt the ſubſcriptions to the articles of faith ſhould be finiſhed. But *Photius*'s requeſt was read; and he demanding of *Euſtathius* if they ſhould proceed according to the canons or according to the emperor's law, *Euſtathius* anſwered according to the canons.

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The council approved of this anſwer, and the magiſtrates declared it to be the emperor's intention too; ſo according to the canons they did proceed, and *Euſtathius* alledged in his favour the council of *C. P.* but ſome took exceptions at the word *council*; upon which a ſlight debate aroſe, which they were willing enough to drop, becauſe ſuch kind of councils as that, which were occaſionally called, and compoſed of biſhops that reſided there for a time only about their own affairs, were called councils with addition, or *ſynodoi endomouſai*. So they proceeded to read the fourth canon of the *Nicene* council, in virtue of which the council determined that *Photius* only had right to ordain in all the cities of the firſt *Phœnicia*, and that *Euſtathius* had nothing in virtue of the imperial pragmatic above the other biſhops of his province; that the biſhops ordained by *Photius*, depoſed by *Euſtathius*, and reduced to the rank of ſimple prieſts, ſhould be re-eſtabliſhed in their ſees and authority; and to prevent future abuſes ordered a general rule to be publiſhed throughout all the provinces, that no biſhop could be deprived of his epiſcopal functions as long as they let him remain in the rank of a prieſt. Theſe *greek* acts are dated *October* the 20th.

22. The fifth ſeſſion was the 22d of *October*, in which a ſymbol of faith was read to be received by all, and was generally highly applauded. But the *Roman* and ſome *Eaſtern* biſhops oppoſed it as deficient, and *John* of *Germanicia* ſaid there was a flaw in it. *Anatolius* and his party

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party cried out: that it was the faith of the whole world, that it had yeſterday pleaſed every body, that whoever refuſed to ſubſcribe to it was a heretic, *&c.* But the pope's legates on the other ſide proteſting that if they did not ſubſcribe to pope *Leo*'s letters, they would return home and procure a council to be held in the *Weſt*, the magiſtrates perſuaded them that ſix biſhops of the *Eaſt*, three of *Aſia*, three of *Pontus*, three of *Thrace*, three of *Illyrium*, with the arch-biſhop *Anatolius*, ſhould aſſemble together in S. *Euphemia*'s oratory, and, after a mature examination of the faith, form a more expreſſive declaration of it. *Anatolius*, who it is thought had a great hand in penning this ſymbol, ſtiffly reſiſted this propoſal, and was ſeconded by his party. And when he was urged that his ſymbol did not ſufficiently condemn *Eutyches* and *Dioſcorus*, who had depoſed *Flavian* for maintaining *Chriſt* to be in two natures, he had the aſſurance to reply: *Dioſcorus* was not depoſed for his faith, but for excommunicating the archbiſhop *Leo*, and not appearing after a triple citation. Then the magiſtrates aſked if they received S. *Leo*'s letter; they all anſwered they received it, and had already ſubſcribed to it; that their definition was a confirmation of the doctrine of that letter, and ſuch an ample one as wanted no change or addition. But it being farther urged that *Dioſcorus* and his gang allowed *Chriſt* to be of two natures, but not in two natures, as SS. *Leo* and *Flavian* expreſſed themſelves, they at length conſented

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conſented that a ſelect number of biſhops as above-mentioned ſhould pen another *formula*.

23. This *formula* was no ſooner compoſed but the biſhops came out of the oratory into the church, and read it to the whole council with an univerſal approbation. It was propoſed to be ſigned out of hand by all the metropolitans, it being too late for all to ſubſcribe that night; but the magiſtrates ſaid: what the fathers have ordained, and what all the world is contented with, ſhall be carried to the emperor. The contents of this *formula* are the *Nicene* creed, which, add they, would be ſufficient, but only for ſome late exotic opinions, to obviate which (1.) they define that the faith of the 318 fathers remain inviolable; (2.) they receive the doctrine of the 150 fathers at *C. P.* concerning the ſubſtance of the H. Ghoſt; (3.) the ſynodical letters of S. *Cyril*; and (4.) thoſe of S. *Leo* to *Flavian* —— Following therefore the holy fathers, we all unanimouſly declare, that one ought to confeſs one only and the ſame *J. C.* our Lord, the ſame perfect in divinity, the ſame perfect in humanity, true God and true man, the ſame compoſed of a rational ſoul and a body, conſubſtantial to the Father according to the divinity, and conſubſtantial to us according to the humanity: likened unto us in all things except ſin, begot by the father before ages according to the divinity, and in the laſt times of the virgin *Mary* according to the humanity for us and for our ſalvation: one only and the ſame *J. C.* the only begotten Lord in two natures, unconfuſedly, unchangeably, indiviſibly, inſeparably; with-

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out any alteration of natures by the action of union, but rather by the conservation of the property of each nature in one only person and subsistence; not divided or separated in two persons, but one and the same Son, the only begotten God word, the L. J. C. —— This *formula* was received with loud acclamations, and read publicly in the church, but not to the catechumens, that being at that time an honour only reserved for the *Nicene* creed.

24. The sixth session was held the 25th of *October*, where the emperor *Marcian* came attended with about 34 persons. Some add the empress *Pulcheria*, but it is probable if she came there it was only *incognito*. The emperor harangued the council first in *latin* and then in *greek*, declaring that his intention in convocating a council was to preserve the purity of the faith, which had been altered by the covetousness and malice of designing persons, and to dissipate the mists which had gathered to obscure its splendor; that no longer iniquity should dare dispute against the doctrine of *Christ*'s nativity asserted by the *Nicene* fathers and by S. *Leo* in his epistle to *Flavian*; that he was willing to assist at the council after the example of *Constantine the great*, not to shew his power, but by his authority to assert the decisions of faith and prevent divisions among the people. After many acclamations to the emperor and empress, the *formula* of faith was read, to which they all consented, condemned *Eutyches*, *Nestorius*, &c. and went on with a long train of new acclamations. The emperor thanked them, and to perform

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form his part enacted: that if any private perſon ſhould make any public buſtle about religion he ſhould be turned out of town; if an officer caſhiered, if a clerk depoſed, with other penalties.

25. Then after new acclamations the emperor told them, that he had made ſome regulations, which he thought convenient ſhould be rather ordered canonically by the council, than commanded by his laws. Theſe were (1.) that monks ſhould not build monaſteries without the conſent of the proprietor of the land, and of the biſhop, to whom (2.) they were to be ſubject: (3.) that they ſhould not receive ſlaves into their monaſteries without their maſters conſent: (4.) that they ſhould not turn farmers, or intendants of lands, unleſs the biſhop entruſted them with the care of ſome church-lands: (5.) that the clerks of one church ſhould not remove to another, unleſs they had been driven out of their country, or in ſome other caſe of neceſſity; and (6.) if any one receive, contrary to this ordination, any clerk belonging to another biſhop, both biſhop and clerk ſhall be excommunicated till ſuch time as the clerk returns home: (7.) that *Chalcedon* in honour of S. *Euphemia* and the council ſhould have the title of metropolis, but not the juriſdiction of one which appertained to *Nicomedia*. The council approved theſe regulations with many ſigns of joy, which terminated with a deſire of returning home. The emperor returned anſwer: I am ſenſible you are fatigued with this long ſtay here; however I muſt aſk your patience for three or four days

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longer, that you may finish here your particular concerns in the presence of the magistrates, *&c.* And thus ended the sixth session.

26. And thus ended the council strictly speaking: for the following sessions did not concern the universal church, but only particular persons, which made the bishops, after having settled all necessary points, be so desirous of returning to their dioceses. On this account the ancients make a great deal of difference betwixt the six first sessions and the others wherein no matter of faith was treated, as is plain from the letters of S. *Leo*, and more particularly of *Pelagius* II. about the year 586 to the bishops of *Istria*; from *Evagrius* the historian, who describes the first six sessions at length, but winds all the others up in few words. Both this pope and the historian reckon the 27 canons which some put at the end of the fifth session among things done in the seventh session, tho' some put them at the end of the sixth. Having made this short observation, the importance of which will appear in the sequel of this history, I go on to the seventh session at *Chalcedon*.

27. This session was held the 26th of *October*, and for containing three different matters may be called the seventh, eighth and ninth. The seventh is the agreement between *Maximus* of *Antioch* and *Juvenal* of *Jerusalem* confirmed by the council, whereby to *Maximus* is adjudged the jurisdiction over *Phœnicia* and *Arabia*, and to *Juvenal* over the three *Palestines*; by which *Juvenal* obtained the ends of his ambitious labours, to the prejudice of the sees of *Antioch*

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Antioch and *Cæsarea*, the just rights of the last established in the council of *Nice* being by this assent of the fathers at *Chalcedon* overthrown.—The eighth action was concerning *Theodoret*; wherein the bishops and *Theodoret* spoke in the following manner: *Bps.* Let *Theodoret* immediately condemn *Nestorius*. *Theod.* I have given in a petition to the emperor, and a memorial to the legates of the archbishop *Leo*; if it is your pleasure to have them read, you will therein behold my sentiments. *Bishops.* We will have nothing read, anathematise *Nestorius*. *Theod.* I have by the mercy of God been educated by catholics, I have been instructed in the catholic faith: I have preached it and I do not only reject *Nestorius* and *Eutyches*, but every man of wrong sentiments. *Bps.* Say clearly, anathema to *Nestorius* and his doctrine. *Theod.* Indeed I say nothing but what is pleasing to God. Be persuaded, that I do not think of returning to my city, of being restored to my dignity, it is not for that I came hither: but having been calumniated, I am come to shew you that I am orthodox, and that I anathematise *Nestorius*, *Eutyches*, and whoever else says there are two Sons. *Bishops.* Say clearly anathema to *Nestorius* and his followers. *Theod.* I will not say so, unless I expound my faith. My faith is —— *Bishops.* He is a heretic, a *Nestorian*, away with him. *Theod.* Anathema to *Nestorius*, and to every one else, who says the virgin *Mary* is not mother of God, and to every one who divides the only Son in two. For my part I have subscribed to the definition of faith, and to the letter of the

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holy archbiſhop *Leo* . . . and ſo God be with you. . . . *Bps. Theodoret* is worthy of his ſee: the church receives a worthy paſtor, an orthodox doctor. Then the biſhops in particular voted his reeſtabliſhment. This manner of proceeding may ſeem ſtrange to ſome, but the fathers of the council proceeded with judgment and diſcretion, as will appear in the notes. After *Theodoret* had pronounced his anathema, they obliged three other ſuſpected biſhops, *viz. Sophronius* of *Conſtantiana*, *John* of *Germanicia*, and *Amphilochius* of *Sida*, to pronounce the ſame anathema. And thus ended the eighth action.

28. The ninth contained *Ibas*'s complaints for being depoſed unheard at the ſham-council of *Epheſus*, after the ſentence of arbitration of *Photius* of *Tyre* and *Euſtathius* of *Berytus*, which ſentence being read, the fathers thought it too late that day to decide the matter, and ſo put it off to the next day the 27th of *October*. Then was the eighth ſeſſion and the continuation of the ninth action, when after reading ſome papers, the biſhops cried out, that *Ibas* ought to be reſtored: but ſome few excepted againſt it, bringing in *Theophilus* a deacon and three others againſt him; who ſaid they durſt not take upon them the quality of accuſers, but requeſted that the acts of *Berytus* againſt *Ibas* might be read, which was accorded; and afterwards that the acts of his depoſition in II. council of *Epheſus*, as they called it, might be read: but the pope's legates and all of them unanimouſly rejected this demand, ſaying, that no manner of regard was to be had to that aſſembly, and deſired

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ſired the emperor would enact a law, by which it ſhould be prohibited to ſtile it a council. They declared that nothing done there could have any force, except *Domnus*'s depoſition and *Maximus*'s eſtabliſhment. *Maximus* deſired then that a penſion might be ſettled upon *Domnus*, which was left to *Maximus*'s diſcretion; this laſt paſſage is in the *latin* copies tho' not in the *greek* ones: ſee note. Coming to *Ibas*'s caſe, the legates gave their ſentiments in his favour. *Anatolius* ſaid, that he once lay under ſuſpicion, but had cleared himſelf by ſubſcribing to S. *Leo*'s letter. *Juvenal* of *Jeruſalem*, that he had now repented of his falſe opinions, and that he was to be pitied for his old age. *Eunomius* of *Nicomedia*, that *Ibas* had been to blame in writing that letter to *Maris* the *Perſian*, and *Maximus* of *Antioch*, that his orthodoxy might be gathered from that letter. The reſt gave in their verdict, and it was unanimouſly agreed upon at all hands, that he ſhould be re-eſtabliſhed upon anathematiſing *Neſtorius*. To this *Ibas*: I have already in writing anathematiſed *Neſtorius* and his doctrine, and now I anathematiſe him a thouſand times. For I make no difficulty of doing that a thouſand times over, which I am perſuaded is once lawfully done. Anathema therefore to *Neſtorius*, to *Eutyches*, and to whomſoever he is that holds but one nature. I anathematiſe alſo every perſon whomſoever who does not believe as this holy council does. So *Ibas* was re-eſtabliſhed, and *Nonnus* left in his epiſcopal dignity, with a promiſe of *Maximus* of *An-*

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tioch's commendation of him to the biſhops of his dioceſe.

29. In the ninth ſeſſion on the 29th of *October*, *Baſſian* of *Epheſus* put in his complaint, that he had been unjuſtly depoſed in 448, and that *Stephen* had uſurped his ſee and goods by violence. *Stephen* anſwered; this man was never made Bp. of *Epheſus*, but, that church being vacant, he with a company of gladiators came in and uſurped the ſee; afterwards being turned out according to the canons as he deſerved, forty biſhops of *Aſia*, with the ſuffrages of the chief of the people, clergy, and city ordained me, who have been of the clergy and of *Epheſus* now 50 years. *Baſſian* replied: from my youth I have taken care of the poor, and built an hoſpital for them of 70 beds, where I received all the ſick and wounded. This excited the Bp. *Memnon*'s jealouſy, who left no ſtone unturned to turn me out of town, and for this end laid his hands on me, and ordained me Bp. of *Evazus*, keeping me before the altar from the hour of tierce to mid-day, and treating me ſo ſeverely, that the altar and goſpel were ſtained with blood. However, I never went to *Evazus*, nor ſo much as ſaw it, ſo that when *Memnon* died, *Baſil* who ſucceeded him, and who with his clergy was conſcious of the wrongs I ſuffered, ordained another biſhop for *Evazus*, and left me in his communion with the rank of a biſhop. But *Baſil* dying too, the people, the clergy, the biſhops, and all concurred by violence to place me on the ſee of *Epheſus*: *Olympius* one of them is here preſent. The emperor confirmed my election,

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tion, *Proclus* communicated with me, and ſent me his ſynodical letters. I had been thus four years in poſſeſſion, when after finiſhing the ſacrifice, thoſe very perſons who were wont to receive the holy myſteries from my hands ſeiſed upon me, forced me from the church, beat me, dragged me along the public place, confined me, put a ſword to my breaſt to threaten me with death, and treated me with ſuch cruelty, that they refuſed me water to quench my thirſt. My friends were ill-treated, *&c.* *Stephen* took him up with the above-mentioned hiſtory of his intruſion blazoned out at length; adding, that *Leo* Bp. of *Rome*, *Flavian* of *C. P.* and the Bp. of *Antioch* had turned him out, and deſired the canons againſt tranſlations from one ſee to another might be read, which was accordingly done. Theſe were the canons of the *Antioch* council in 341, the 16th whereof prohibits a vacantive biſhop to enter into a vacant ſee, tho' he ſhould pretend to be forced; and the 17th declares a biſhop excommunicated, who does not go to the church for which he is ordained. The magiſtrates then aſked *Baſſian* who had eſtabliſhed him biſhop, and he anſwered *Olympius* of *Theodoſiopolis*. *Olympius* ſaid the matter was thus: I was ſent for upon *Baſil*'s death to ordain a biſhop, and had been there three days expecting ſome other biſhops to join me, but finding that no biſhops came I was in great perplexity; during which time an infinite number of people beſet my lodgings and hurried me away before I knew where I was to the church, and among the reſt there was an officer called *Holoſericus*,

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Holoſericus, who clapped his hand on his ſword: and thus I was carried to the epiſcopal ſee with *Baſſian*, wherein he was placed. *Baſſian* told him he lied. The biſhops then aſked again, if *Prochus* had communicated with *Baſſian*? And, all anſwered yes. *Stephen* gave *Baſſian* a wipe again of being condemned by *Flavian*, which made *Cecropius* of *Sebaſtopolis* give *Stephen* another, ſaying, Lord *Stephen*, how powerful is *Flavian*, even after his death? willing to intimate how he had condemned at *Epheſus* that *Flavian* he mentioned. At this the whole council cried out, the memory of *Flavian* is eternal: here is vengeance, here is truth! *Flavian* lives after his death, the martyr prays for us. Then the biſhops began to incline to *Baſſian*, but after mature deliberation, they concluded that each party had mutually proved the other to have no right to the ſee of *Epheſus*.

30. It remained now, who was to be inſtalled in their place, where, and by whom. The biſhops of *Aſia* proſtrate before the council, conjured them not to ordain a biſhop out of the city of *Epheſus*, and moſt of the council approved of what they ſaid. But *Diogenes* of *Cyzicus* oppoſed it, ſaying the cuſtom was to ordain the biſhops of *Epheſus* at *C. P.* and that if that cuſtom had been obſerved, as it ſhould be, all theſe ill conſequences had been prevented: but that at *Epheſus* they ordained any body biſhop. *Leontius* of *Magneſia* on the contrary alledged, that of 27 biſhops ſince S. *Timothy* down to the preſent time, only *Baſil* had been ordained at *C. P.* and the iſſue of it was bloodſhed and murder.

Philip

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Philip prieſt of *C. P.* replied: our holy biſhop *John* (*Chryſoſtom* I ſuppoſe) depoſed 15 biſhops in *Aſia*, and ordained others in their place: *Memnon* was confirmed here: *Heraclides* was ordained with our biſhops conſent: the Bp. *Proclus* ordained *Baſil.* This diſpute requiring a further examine was put off to the next day.

31. The tenth ſeſſion was the 30th of *October*, where *Baſſian* and *Stephen* were both declared no biſhops of *Epheſus* either in title or effect, but were to have epiſcopal honour with a penſion, each of 200 gold pence a year; a new biſhop was to be made, but who or where they did not then determine, but proceeded to hear *Eunomius* of *Nicomedia*'s complaint againſt *Anaſtaſius* of *Nice*, for having invaded his rights and privileges by excommunicating ſome of the clergy of *Baſilinople*, a biſhoprick of his province. *Anaſtaſius* anſwered by maintaining the biſhoprick to be of the dioceſe of *Nice*, on which the emperor *Valentinian* had conferred the dignity of metropolis, and that S. *John* had writ to the biſhop of that place one of his predeceſſors to viſit *Baſilinople*. *Eunomius* anſwered, that a law of *Valentinian*'s of freſher date than that cited by *Anaſtaſius*, had declared the dignity of metropolis was given to *Nice*, without intrenching upon the prerogatives of *Nicomedia*; that S. *John* wrote to the Bp. of *Nice*, very probably, when there was no Bp. of *Nicomedia*, to make a viſit; and that for his part he could ſhew ſeveral biſhops of *Baſilinople* ordained by the biſhop of *Nicomedia*, as alſo the decrees of their own city for it. The council having heard both parties, gave ſentence,

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ſentence, that all the authority of ordaining, *&c.* belonged to the Bp. of *Nicomedia* the true metropolitan of *Bithynia*, but the title of metropolitan ſhould alſo belong to the biſhop of *Nice*, who was to take place of the other biſhops. *Ætius* the arch-deacon of *C. P.* deſiring that this proceeding might not prejudice the rights of the ſee of *C. P.* it was anſwered, as to that ſee's right of ordaining in the provinces of *Bithynia*, it ſhall be examined another time.

32. The eleventh ſeſſion was held the laſt of *October*. There *Sabinian* Bp. of *Perrha* complained of his being depoſed by *Dioſcorus*, and of *Athanaſius*'s intruſion into his ſee, who had been outed for his crimes and lawfully depoſed. Another requeſt of the ſame tenor was directed to the archbiſhops *Leo*, *Anatolius* and *Maximus*. *Athanaſius* ſaid his cauſe had been already determined by S. *Cyril* and *Proclus*. *Sabinian* demanded that the account of this and the acts of the *Antioch* council might be read, which being performed, *Theodore* of *Damaſcus* and ſix other biſhops, who had depoſed *Athanaſius*, gave a full and ſatisfactory detail of their proceedings, and by conferring one thing with another, ſaw into the whole hiſtory, which was as follows: *Athanaſius* Bp. of *Perrha* in his old age was accuſed of ſeveral things that reflected highly upon his perſonal manners, and his male-adminiſtration of the goods of the church, for which his clergy gave in a complaint to *Domnus* patriarch of *Antioch*. *Domnus* referred the cogniſance of it to *Panolbius* metropolitan of the *Euphrateſian Syria*, who convocated the biſhops of his

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his province, and thrice ſummoned *Athanaſius* to appear. Inſtead of that *Athanaſius* thrice ſent back a renunciation of his biſhoprick, in each writing qualifying *Panolbius* with the title of friend, and aſſuring him, that this was a reſolution he had taken up two or three years paſt, being deſirous of reſt; not to be deprived of which, he upon oath demanded of the biſhops that they would put another biſhop in his place. His voluntary reſignation being accepted of, without making another biſhop, he retired to *Samoſata*, but after ſome time in 444, came back to *Perrha*, and gave orders; this exciting new complaints, he went not to his own patriarch *Domnus*, but to *C. P.* to impoſe upon S. *Cyril* (who was there) and S. *Proclus*. Both theſe ſaints writ to *Domnus* to have matters reviſed, and delared they acted only as mediators in his concerns. With their letters he came to *Domnus*, who called a provincial ſynod of the firſt *Syria* for him, but inſtead of appearing he ſlipped off to puſh his intereſt in ſome other place. This made the clergy of *Perrha* urge their cauſe home in 445 before *Domnus* and all the *eaſtern* biſhops at *Antioch*, where being thrice cited and not appearing, he was depoſed by the council, with a power given to the biſhops of that province to conſecrate another biſhop. In virtue of this power, *Stephen* of *Hierapolis* with the other biſhops conſecrated *Sabinian* the proctor of a monaſtery, wherein he had been brought up from his infancy, who remained in peaceful poſſeſſion of his ſee till *Dioſcorus* and his gang depoſed him in the ſham-council of *Epheſus*

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ſus in 449. — The fathers of the *Chalcedon* council being appriſed of this, declared *Sabinian* to have been legally elected, illegally depoſed, and that *Athanaſius* was to be looked upon as a biſhop depoſed; but becauſe he had been only condemned for contumacy, he had leave to purſue his point till the following *July*, in which time if he ſhould be convicted of any crime, that he deſerved to be depoſed for, he ſhould incur the penalties of the civil law; but if on the contrary, during that ſpace, ſufficient proofs could not be brought againſt him, that he ſhould be re-eſtabliſhed and *Sabinian* be contented with epiſcopal honour, a maintenance from the church of *Perrha*, and *ſubſtitution*; by which moſt writers here underſtand a right of ſucceſſion.

33. This affair being terminated, the pope's legates and the emperor's commiſſaries left the council; they were deſired to ſtay longer to regulate the particular concerns of the church of *C. P.* but the legates excuſed themſelves upon their having no commiſſion for that, and the commiſſaries for their multiplicity of affairs. So they having retired, the biſhops that ſtaid after them, in their twelfth ſeſſion formed a canon, commonly called the twenty-eighth canon, to which the *Grecians* joined afterwards the other canons made in this council. It would be tedious for the reader to have them at length: canon (1.) confirms the canons of other councils: (2.) puniſhes ſimony with depoſition, and excommunication reſpectively: (3.) forbids churchmen and monks to be intendants of lay-mens eſtates: (4.) contains the ſubmiſſion of monks:

(5.)

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(5.) forbids church-men changing their dioceſe, both theſe as in *n.* 25. (6.) forbids ordaining any one without a title: (7.) excommunicates thoſe who quit a monaſtic or eccleſiaſtic ſtate to engage in the militia or any worldly offices: (8.) ſubjects all the clergy to the biſhop: (9.) prohibits church-men bringing their quarrels before ſecular judges: that if a clerk has any thing againſt his biſhop, it muſt be judged in the council of the province; but if a clerk or biſhop has a difference with his metropolitan, he muſt apply himſelf to the primate of the province, or the ſee of the royal city of *C. P.* (10.) prohibits plurality of benefices, or having any penſion from the benefice they have left after getting another: (11.) orders pacific letters, but not commendatory ones for poor travellers: (12.) forbids any biſhop under pain of depoſition to erect a new metropolis, by applying to ſecular perſons: (13.) forbids them to ſuffer church-men, who are ſtrangers, to exerciſe their functions without their biſhops commendatory letters: (14.) forbids lectors and cantors in thoſe provinces where they are allowed to marry, to marry *Pagans*, *Jeweſſes*, or heretic women: (15.) prohibits a deaconeſs to be made by impoſition of hands before ſhe is 40 years old; and excommunicates her, if ſhe marries: (16.) excommunicates virgins conſecrated to God, and monks, that marry: (17.) adjudges pariſhes and boundaries of land to the biſhops that have had 30 years preſcription; but if a difficulty ariſe before that time, it muſt be determined by the method preſcribed in the 9th canon: (18.) depoſes clerks that form cabals againſt

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gainſt their biſhops: (19.) renews the decree of the council of *Nice* for celebrating provincial councils twice a year: (20.) is the ſame with the fifth, *n.* 25. (21.) forbids the eaſy admittance of clerks accuſations againſt their biſhops: and (22.) the clergy's meddling with deceaſed biſhops goods: (23.) orders the defender of the goods of the church of *C. P.* to expel thence the monks and clergy who come there without their biſhop's commiſſion: (24.) forbids monaſteries to be turned into ſecular houſes: and (25.) the metropolitans to defer ordaining a ſucceſſor to the biſhop deceaſed above three months, ordering that meanwhile an œconomiſt be appointed to look after the church revenues: (26.) enacts, that every dioceſe has its œconomiſt: (27.) prohibits rapes, tho' under the title of marriage, and inflicts penalties upon all ſuch as contribute to, or favour them; upon clerks depoſition, upon lay-men excommunication: (28.) runs thus: we following in all things the decrees of the holy fathers, and acknowledging the canon now read of 150 biſhops lovers of God (in the *C. P.* council) decree and determine the ſame in regard of the privileges of the moſt holy ſee of *C. P.* new *Rome*. For the fathers with reaſon conferred privileges on the throne of ancient *Rome*, as being the reigning city of the empire, and for the ſame motives the 150 fathers, lovers of God, have equally conferred privileges on the throne of new *Rome*; rightly judging, that the city which is dignified by the empire and the ſenate ſhould enjoy equal privileges with ancient *Rome*, and like that, even in eccleſiaſtical matters, be advanced

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advanced and magnified, ſo as to take the ſecond after it; inſomuch that the metropolitans only of *Pontus*, *Aſia* and *Thrace* (with the biſhops of the ſaid dioceſes beſides, who are among *Barbarians*) be ordained by the ſaid throne of the *C. P.* church, *viz.* every metropolitan of the ſaid dioceſſes, with the comprovincial biſhops, is to ordain the biſhops of his province, as it is delivered by the canons: but, to ordain the metropolitans of the ſaid dioceſſes, it appertains to the archbiſhop of *C. P.* after the uſual account is given in of canonical elections: (29.) forbids the reducing a biſhop to the rank of prieſt: (30.) allows the *Alexandrian* biſhops to defer ſigning S. *Leo*'s epiſtle till a patriarch of *Alexandria* ſhould be elected. Thus end the 30 canons and 12th ſeſſion.

34. The 13th was held the 1ſt of *November*, when the legates complained to the commiſſaries, that they had heard that the fathers in their abſence had enacted things contrary to church-diſcipline, and therefore deſired that the acts might be read, to make the juſtice or injuſtice of them appear. Upon this *Ætius* the arch-deacon of *C. P.* told them: that it was agreed upon at all hands, that what related to faith was determined, but after their departure it was judged expedient to treat of the particular affairs of the church of *C. P.* and the council demanded it ſhould be treated of in common: that they had ſtill their acts, which were not made hugger-mugger, and by ſtealth, but canonically and in due order. Then the acts being read, and in them the 28th canon ſigned by 184 biſhops,

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Lucentius cried out, they were forced and ſurpriſed into the ſubſcriptions; but the biſhops anſwered, that no body was forced. *Lucentius* ſubjoined: that they had abandoned the canons of the 318 fathers (of *Nice*) and only mentioned thoſe of 150 fathers, which were no canons of councils, but made, as they ſay, about 80 years ago; that if they had been in poſſeſſion of this privilege all that time what made them deſire it at preſent, and if they had not, why pretended they to it now? The arch-deacon then demanded if the legates had any injunctions from the pope touching this point, and *Boniface* ſhewed they had, by producing a paper of S. *Leo*'s to this effect: ſuffer not the ordinances of the fathers by any attempt upon them to be infringed or diminiſhed: but be careful to maintain our dignity which you repreſent: and if any confiding in the ſplendor and power of their cities offer at innovations, oppoſe them with a decent firmneſs.

35. This injunction read, the commiſſaries deſired each party would bring what they had to ſay for and againſt the 28th canon: ſo *Paſchaſin* alledged the 6th canon of the council of *Nice*, wherein it is ſaid: the church of *Rome* has always had the primacy, &c. and *Ætius* the 3d of the council of *C. P.* The other biſhops added, they had ſubſcribed to the 28th canon voluntarily, and *Euſebius* of *Dorylæum* ſaid over and above, that he had read the canon of *C. P.* to pope *Leo*, who had approved of it. At this the commiſſaries and the council gave their approbation to the 28th canon, and the legates on

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on their ſide made a proteſt againſt it, which they required ſhould be inſerted in the acts, that they might ſend an account of it to the principal biſhop of the church, for him to paſs judgment upon this contempt of his ſee, and infraction of the canons. The uſual acclamations (which are not inſerted in the acts) being over, the council of *Chalcedon* broke up, but the fathers ſtaid ſome time after, either there or at *C. P.* and addreſſed the emperor *Marcian*, thanking God for his and the pope's zeal, ſhewing how they imitated the conduct of preceding councils, and ſolidly vindicating S. *Leo*'s letter from the novelty wherewith ſome would fain have aſperſed it.

36. They alſo writ to S. *Leo* a ſynodical letter, wherein they call him the interpreter of S. *Peter*, their head and their guide, that he preſided in his legates over them as the head over the members, that *Dioſcorus* was depoſed for attacking him, to whom our Saviour had committed the charge of his vineyard, by extending his folly againſt his apoſtolic holineſs, and aiming an excommunication at him, who was laboring to unite the body of the church; then coming to the point in hand, they tell him how they had authoriſed by a ſynodical ſentence the ancient cuſtom the church of *C. P.* had of ordaining the metropolitans of *Aſia*, *Pontus* and *Thrace*, not ſo much for the advantage of that ſee, as the quiet of the people there, that they had confirmed the canon of the *C. P.* council, and that tho' his legates had vigorouſly reſiſted this decree, yet they did not doubt but they did

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this with a design of reserving to himself that honour, by which the peace as well as faith of the church might be owing to him. They go on: and in this we have submitted to the desire of the emperor, the senate, and the imperial city. We intreat you therefore to honour our judgment with your decrees; and as we have followed you in the prosecution of what is good, so your sublimity will condescend to the desires of your children, and by this you will oblige the emperor and the see of *C. P.*

37. He received another letter from the council of 44 bishops in *Gaul*, to thank him for the letter to *Flavian* he had sent them; assuring him that they would sooner have acknowledged so immense a favour, but that the distant tracts of land, and the unusual inclemency of the seasons had hindered their meeting: that his letter had filled *Gaul* with universal joy, and that all there who have a regard for the mysteries of their redemption had engraved his letter in their hearts to perpetuate the memory of it. This letter came something of the latest, because the pope's legates, who should have took it with them to *Chalcedon*, were gone off from *Rome*, and probably upon their return, before it was writ. S. *Eusebius* of *Milan* and his council made more haste, and expressed their veneration for that letter the 22d of *August*: S. *Maximus* of *Turin* is mentioned among the subscribers.

Of

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Of CHRIST 452. *Of* VALENTINIAN III. 28. *and* MARCIAN 3. *Of* LEO 13.

1. ON *February* 1, S. *Leo* anſwered the 44 biſhops, whoſe faith and doctrine he praiſes, but wiſhes they had writ in the ſpace of time they had promiſed; that his legates might have had their declaration at the council, where they performed their parts ſo worthily, that the whole world was convinced, and ſubmitted to the apoſtolic faith. By which letter we ſee S. *Leo* knew as to the main points what had paſſed in the council, tho' the acts were not come, which the legates brought with them, but at their arrival he ſent a copy of the ſentence againſt *Dioſcorus*. *Lucian* Bp. of *Byze*, and the deacon *Baſil* ſoon followed the legates with ſeveral letters: from the emperor, from *Pulcheria*, *Anatolius* and *Julian* of *Co*; all tending to perſuade the pope to approve the 28th *Chalcedon* canon. But he oppoſed an inflexible zeal againſt innovations, and anſwered by three letters of *May* 22, which contain thanks to God, the emperor and empreſs, for the peace of the church, with a deſcription of the unwarrantable injuſtice of *Anatolius*'s pretences: who not content with the clemency (inſtead of juſtice) ſhewed him, in approving his ill-grounded ordination by *Dioſcorus* and conniving at his attempt upon *Antioch* in ordaining *Maximus*, which ought to have been a ſubject to humble him, puſhes on further his unruly ambition to break in upon the canons, and remove the boundaries aſſigned

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by the council of *Nice* of eternal and inviolable authority. The city of *C. P.* the letter continues, has its privileges, but they are temporal ones: it is an imperial but not an apoſtolic city, and it would be an unwarrantable attempt to trample down ſacred antiquity, and erect one ſee upon the ruins of ſo many others. *Alexandria* ought not to loſe its ſecond rank for the crime of one *Dioſcorus*, nor *Antioch* the third. Nor can the boaſted ſubſcription of ſome biſhops above 60 years ago, which was never notified to this holy ſee, nor all the artifices ſince made uſe of to buoy up *Anatolius*'s ſinking cauſe and ill-grounded pretenſions, prevail; wherein ſhould he perſiſt, he will ſeparate himſelf from the peace of the univerſal church.

2. This canon deſtroyed it in a great meaſure, by reviving the 3d canon of the *C. P.* council, which had never obtained its full force. The means of obtaining it too were indirect, *Anatolius* laying hold of a time when there was no biſhop of *Alexandria*, nor any *Egyptians* preſent to oppoſe it: and by preventing *Maximus* of *Antioch* by the unlawful ordination he had conferred upon him. So that now the pope's conſent only was wanting, which he thought to compaſs by tacking this canon to the definition of faith taught by the divine Spirit, to whoſe operation and S. *Euphemia*'s prayers (thus the council expreſſes itſelf) the happy iſſue of their deliberations were due; this illuſtrious triumphreſs having preſented the definition of faith, which ſhe loved, as her own work to her ſpouſe *J. C.* by the hands of our pious emperor

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ror and empreſs. But the pope, ſeparating the purity of the definitions from the baſeneſs of the canon, by rejecting this and approving them, put a check to *Anatolius*'s ambition; who under this mortification ſuppreſſed the letter, which he never anſwered, and whiſpered about, that the pope was againſt the council; whereas he and the *weſtern* churches had univerſally receiv-ed it.

3. It did not meet with ſo general a reception in the *Eaſt*; tho' the emperor was not wanting to encourage it by his edicts: one was of *February* 7, and another of *March* 13, which prohibited diſputes about it, under penalties for officers of being turned out of their offices, and for clerks of depoſition. The 6th of *July* he put out a third to recall *Theodoſius*'s law made in favour of *Chryſaphius*, *Eutyches*, and the conventicle of *Epheſus*: wherein he juſtifies *Flavian*'s memo-ry, and the perſons of *Euſebius* of *Dorylæum* and *Theodoret*. The 28th of the ſame month, he publiſhed a fourth, whereby the obſervance of the council of *Chalcedon* was commanded, the *Eutychians* declared liable to the ſame penal-ties as the *Apollinariſts*; *Eutyches* himſelf to be no longer counted a prieſt; the ordainers, and ordained by thoſe of that ſect, to be baniſhed with confiſcation of their goods; their meeting-houſes to be confiſcated; they incapacitated for any legacies, offices, or reſidence in *C. P.* or a-ny metropolis; their books to be burned; the profeſſors of their doctrine juridically puniſhed, and their diſciples fined ten pounds of gold. Theſe edicts were not put fully in execution;

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however, *Dioſcorus* the ringleader of the party was baniſhed to *Gangra* in *Paphlagonia*.

4. Of the biſhops who came with him to *Chalcedon*, 13 ſtaid there, but 4 of them who had condemned *Eutyches*, *Dioſcorus*, and ſubſcribed S. *Leo*'s letter, returned home with the emperor's letter directed to *Theodore* governor of *Egypt*, to proceed to an election of a Bp. of *Alexandria*. This cauſed a great deal of buſtle there: becauſe moſt of the citizens were for no election during *Dioſcorus*'s life; but at length *Proterius*, whom *Dioſcorus* had made his archprieſt, was ordained and inthroned in the preſence of the now-mentioned biſhops, *viz.* *Athanaſius* of *Buſiris*, *Neſtorius* of *Phlagona*, *Auxonius* of *Sebennytus*, and *Macarius* of *Chabaſena*. The people did not reliſh this election, but were for having *Dioſcorus* again: who notwithſtanding his debauches and cruelty, was very dear to them on account of his profuſeneſs, and great expences in that city. The 13 biſhops returning home added new fuel to their animoſities, by giving out, that the council had rejected S. *Cyril* and approved of *Neſtorius*; and ſome *Eutychians* induſtrious to improve the peoples diſaffections handed up and down a *greek* tranſlation of S. *Leo*'s letter, in which either the tranſlator had foiſted in *Neſtorius*'s errors, or the readers beheld them there through the optics of envy or ignorance. The people gained by theſe ſucceſsful calumnies attacked the magiſtrates, pelted with ſtones the ſoldiers, who would have quelled the ſedition, purſued them into the temple of *Serapis*, now dedicated to S. *John Baptiſt*,

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tiſt, which they inveſted, ſet a-fire, and burned them in it. The emperor upon news of this took from them the uſual preſent of corn, prohibited public ſhews, ſhut up their bagnios, and diſpatched 2,000 new raiſed ſoldiers under *Florus*, who had ſuch a favorable wind, that they arrived at *Alexandria* after ſix days ſail from *C. P.* But theſe ſoldiers taking an inſolent liberty with the *Alexandrians* wives and daughters, occaſioned worſe diſorders in the city than before. At laſt, indeed, the people ſubmitted and deſired *Florus* and *Proterius* to intercede with the emperor for reſtoring their privileges, which they did effectually; however, *Proterius* was ſtill in danger of his life, and obliged to have guards for his defence.

5. In *Cappadocia*, one *George* a monk attacked the council with much boldneſs, which ſeems to have been ſoon repreſſed by the zeal of others. It was to be hoped S. *Euthymius*'s authority might have maintained the peace in *Paleſtine*; for the biſhops and monks hung upon his lips as upon an oracle, and he had ſolemnly approved the *Chalcedon* definition, which two biſhops had brought him. All the monks were going to follow his example, when one *Theodoſius*, whom S. *Simeon Stylites* ſtiles the organ of the wicked ſpirit and a public peſt, prevented them. This *Theodoſius* was a monk, who had been turned out of the monaſtery by his biſhop for the crimes he had been convicted of: however, he ſtill kept his monks dreſs and went to *Alexandria*, where he railed at *Dioſcorus*'s conduct; for which this violent prelate made him

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him be whipped and led about the town upon a camel. At *Chalcedon* he buſtled with *Barſumas* againſt the biſhops, and was one of the firſt when the council was over to come among the monks with books he had forged under the name of the biſhops there; and then with an air of zeal pretended, they had betrayed the faith, obliged people to worſhip two ſons, and that *Marcian* and *Pulcheria* were both tainted with hereſy; by which artful impoſtures, he gained the empreſs dowager *Eudocia*, who had been ſome time retired to *Jeruſalem*, to intereſt herſelf in protecting his party, and ſeduced many monks, amongſt whom was *Geraſimus*, a name deſervedly celebrated for ſanctity. In this juncture *Juvenal* returned to his dioceſe with the pleaſing tranſports of gratifying his ambition, as being now patriarch of the three *Paleſtines*, and enjoying his eaſe in his biſhoprick; but theſe pleaſing dreams were ſoon interrupted by the people, who would oblige him to retract the errors, as they called them, he had ſigned at *Chalcedon*. But either grace or pride made him reject ſuch a ſhameful impious offer; upon which the enemies of the council got together: the ſolitary monks left their cloiſters, and aſſociating themſelves with a pack of raſcals, attacked *Jeruſalem* like an enemy's town, ſet the houſes afire, broke open the priſons, let the priſoners looſe, ſhut up the town gates, put a watch upon the walls to hinder *Juvenal* from receiving ſuccours, or making his eſcape, and then nominated *Theodoſius* biſhop in his ſtead; who boldly uſurped the throne of S. *James* the apoſtle,

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ſtle, gave himſelf the name of Bp. of *Jeruſalem*, and to ſecure his ſee and fears contrived to make *Juvenal* away; but he eluding the aſſaſſins deſigns by his eſcape to *C. P.* they fell foul upon *Severian* biſhop of *Scythopolis*, and murdered him with many others who withſtood their impiety.

6. It ſoon roſe to ſuch a height as to brave all reaſon and laws. *Theodoſius* made ſome of his oppoſers be whipped, plundered the houſes of others, and ſet other-ſome a-fire, inſulted women of quality, and forced them by writing or word of mouth to anathematiſe the council of *Chalcedon* and the pope. A deacon called *Athanaſius* thought theſe indignities were not tamely to be ſuffered, but one day as *Theodoſius* was ſeated on his throne, cried out: forbear waging war any longer with *J. C.* and diſperſing his flock, and know the affection we have for our true paſtor, for we cannot hear the voice of a ſtranger. This generous remonſtrance drew on his fate immediately; the guards interrupted his diſcourſe by halling him out of the church, purſuing him with variety of torments and then cutting off his head. But this could not ſatiate *Theodoſius*'s revenge, till he cauſed his disfigured breathleſs body to be dragged about the town by one foot, and then caſt to the dogs to eat. All *Paleſtine* ſhared in the troubles of *Jeruſalem*; he went about expelling the venerable biſhops who ſtood firm to their faith, and forcing even by blood the anointed of the Lord from their ſees. Notwithſtanding theſe execrable crimes, ſome

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ſome were ſo infatuated with a falſe zeal, as to come and demand biſhops for their ſees at his hands.

7. This ſucceſs made him think nothing impoſſible to his impoſtures, not even to draw the celebrated S. *Euthymius* into his hereſy; for which end he firſt ſent for him to *Jeruſalem*, and then ſeeing he could not make him quit his ſolitude, ſent thither two abbots *Elpidius* ſucceſſor of S. *Paſſarion*, and *Gerontius* abbot of S. *Melania*'s monaſtery. But *Euthymius* told them, he would have no communication with *Theodoſius*'s faith and crimes, and urged the cauſe of God ſo powerfully, that *Elpidius* began to think *Euthymius* in the right, tho' he did not as yet quit *Theodoſius*'s communion: and as for *Gerontius* he remained obſtinate. They both went back to *Theodoſius*, who plied *Euthymius* with new meſſengers ever and anon; and *Euthymius* to avoid theſe importunities, after exhorting the other abbots to be on their guard and not communicate with ſchiſm, withdrew to the deſart of *Ruban*, where many monks and anchorites followed him. In this retreat he converted *Geraſimus* a holy monk, who had lately left *Lycia* to ſhun the honours due to his miracles and his rigid obſervance of a monaſtic ſtate; but what he fled purſued him into the inmoſt receſſes of the deſart, fame ſounding aloud his victories over the devil in the poſſeſſed. But the devil, driven out of their bodies in the name of *J. C.* entered into his heart by the voice of *Theodoſius*, as I have ſaid juſt now *p.* 330, being by him perſuaded, that the fathers of *Chalcedon* had made *Neſtorianiſm* an article

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article of faith. *Geraſimus* did not long continue in this ſtate; for hearing of S. *Euthymius*'s fame, he paid him a viſit, and the words of this illuſtrious anchorite had ſuch efficacy as to fix him, and four others with him, *viz. Peter* ſurnamed *Tournit*, *Mark*, *Julon* and *Silvan*, in the doctrine of thoſe fathers, to make him renounce *Theodoſius*'s communion, and expiate that fault with a long ſeries of repentant years. Moſt of theſe were ſpent in the government of his *laura* and monaſtery, a little mile from the river *Jordan*. This *Laura* was compoſed of 70 cells diſtant one from another, much like thoſe of the diſcalced *Carmelites* wilderneſs in *Brabant*. The monaſtery in the middle was deſigned for novices and leſs perfect religious; the cells for thoſe more advanced who were to be alone for five days in the week, in which they were to eat nothing but bread and water with a few dates; on *Saturdays* they gave an account of their work, and on *Sundays* met together to partake of the divine myſteries, and on theſe days they were allowed ſomething warm with a little pittance of wine. In their cells they were not ſuffered to have even warm water, and S. *Geraſimus* told one that aſked for it, that if he could not be without that, it were better for him to return to the monaſtery. Poverty and humility were their diſtinguiſhing ornaments: this was the ſecure ſafe-guard of their ripening virtues, and that the firm bulwark againſt the glaring temptations of the world. They had each but one coat, their beds were ruſh-mats, their coverlets patched-cloth, and their bolſters

ſome

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ſome coarſe pieces of paper rolled up together. The reſt of their furniture conſiſted in an earthen jar that ſerved them to drink out of, and to water their palms; and yet leſt they might have ſome attach to theſe little things, or ſeem to have more right to them than others of the *laura*, he ordered them to leave their cells open when they went out of them. Thus improving his religious *Geraſimus* went on himſelf, riſing from virtue to virtue, till at laſt in 475, he reached the ſteep aſcent of the mountain of the Lord, by death.

8. S. *Gelaſius*, an abbot near *Nicopolis*, was, like S. *Euthymius*, very zealous for the council of *Chalcedon*, from whence *Theodoſius* coming, he would fain have perſuaded the ſaint that it was heretical: but he, bringing in a young child whom he had raiſed from the dead, told him, if he had a mind to diſpute, there ſtood one to anſwer him, for that he was not at leiſure. This anſwer drove *Theodoſius* off with confuſion, but having uſurped the ſee of *Jeruſalem*, he made *Gelaſius* be brought into the ſanctuary, and with rough and fair promiſes demanded of him to anathematiſe *Juvenal*. *Gelaſius*, unconcerned, replied: I know no other Bp. of *Jeruſalem* but *Juvenal*; upon which anſwer he was driven out of the church, then ſeiſed by the ſchiſmatics, who had prepared a funeral pile to burn him; but when they beheld with what contempt he met approaching dangers, they were afraid of incenſing the people of the town, who had a veneration for him, and ſo let him go. — This ſaint was once tempted to live in the deſart without a cell or any covert to ſcreen him from the inclemency

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inclemency of the heavens, without other food than wild herbs, or other drink than the running ſtream; but before he would fix on this reſolution, he made an eſſay of this kind of life in the court of his monaſtery, and finding his ſtrength not able to ſupport ſuch fatigues, he contented himſelf with lamenting his ſins in the compaſs of a narrow cell. One token of his diſintereſtedneſs appeared in the following example. He had a parchment manuſcript of the *Old* and *New Teſtament*, worth 18 golden ſhillings, *i. e.* about 8 pound, which he put in the church for the monks to read. A monk that was a gueſt there ſtole it away, but not without the ſaint's perceiving it, who yet would not proſecute him, leſt he ſhould add perjury to theft. The thief being got off clear, went to the next town to ſell it, and aſked 16 gold ſhillings for it; the chapman deſired leave to examine it, and for this purpoſe carried it to *Gelaſius*, who told him it was well worth 16 gold ſhillings. The chapman returning, ſaid *Gelaſius* had told him it was not worth ſo much. The thief aſked if *Gelaſius* ſaid nothing elſe. No, ſays the other. Why then, ſays the monk, I will not ſell it, and ſo left his chapman; and touched with remorſe brought the book to *Gelaſius*, who at firſt would not take it, but did at length, upon the monk's aſſuring him he ſhould have no quiet of mind, if he did not. The monk was ſo taken with his goodneſs, that he changed his life and remained always with him.

9. The emperor *Marcian* with an unwearied zeal for religion ſent into *Paleſtine* a commiſſary

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ſary and ſoldiers, deſirous of courting the factions into their duty, before he forced them to it by the ſeverities of the law. But whilſt *Marcian* was aſſiſting the church, *Valentinian* in the *Weſt* publiſhed an edict the 15th of *April* to its prejudice, prohibiting any biſhop to judge the affairs of the clergy without their conſent, and ſubjecting them in criminal cauſes to the ſecular magiſtrates: alſo prohibiting ſlaves or ſervants to become clerks or monks. Not long after this edict, *Attila*, who had refreſhed his troops in *Pannonia* and re-inforced them to a greater number than ever, came pouring into *Italy* and laid waſte all before him: burned the churches, ſacked the towns, took *Aquileia*, *Treviſa*, *Verona*, *Mantua*, *Vicenza*, *Cremona*, *Breſcia*, *Bergamo*, *Piacenza*, *Parma*, *&c.* then the neighboring inhabitants to avoid his fury eſcaped in barks, and ſheltered themſelves among the inacceſſible marſhes of the *Adriatic*, where finding the banks high in the place now called *Ripalto*, they laid the firſt foundations of the renowned republic of *Venice*. *Attila* began to turn his courſe from thence, and came to the paſſage of the *Mincio*, in order to march directly to *Rome*, when *Valentinian* in this conſternation intreated S. *Leo* to go to him, and endeavour to perſuade him to other meaſures. The ſaint found him at the now-mentioned paſſage, and beheld in him a figure correſpondent to the dreadful fame of his cruelties. He was a very ſhort man, with a fierce look, and little briſk rolling eyes; a large cheſt, a great thick head, a flat noſe, a whey beard, grey hairs and a brown

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brown complexion. With this ill-favored look he had the chief characters of a general, that is, courage and conduct, being warm in the field and cool in council, susceptible of advice, and generally firm to his word. It was just then that crisis of time on which hung the fate of the *Roman* empire, when the holy pope preserved it; for his majesty, eloquence, and the powerful spirit of God in him, so touched the *Barbarian*, that he consented to withdraw his troops to the other side the *Danube*, and struck up a firm peace with *Valentinian*. Some authors add, that his officers wondring much at this sudden change, *Attila* told them, that he beheld on one side of the pope another person of more than mortal size, shining with most resplendent brightness, vested in pontifical robes, with a drawn sword threatening to kill him, if he refused what *Leo* demanded of him.

10. *Rome* exulted with joy at this success, and a day of thanksgiving to God was allotted for it: but S. *Leo* to his great grief found but a thin assembly, which proceeded from the superstitious notions of the people that this retreat of *Attila* was owing to some constellation that presided over the fate of *Rome*, in consequence of which they frequented the *Circensian* games instead of the temples of the living God. S. *Leo* upon this remonstrated the danger of being ungrateful to God; and by a forgetfulness of his benefits, of neither being moved to compunction when he chides, nor to joy when he pardons. I am afraid, says the saint, lest that prophetic voice be aimed at such persons: that voice which says: *you have*

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ſcourged them and they grieved not, you have chaſtiſed them and they would not receive diſcipline... I am aſhamed to ſpeak it, and yet neceſſity obliges me not to be ſilent: more is aſcribed to the devils than to the apoſtles, and the extravagant ſhews are more frequented than the temples. And yet who reformed this city to the ways of ſalvation, who reſcued it from captivity, who preſerved it from ſlaughter? The *Circenſian* games, or the care and vigilance of the ſaints, by whoſe prayers the ſentence of divine juſtice is reverſed, and we who were worthy of wrath are reſerved for pardon? But let this monſtrous negligence be atoned with a more ample ſatisfaction. Let us improve the mildneſs of the hand that ſpares us to our own amendment: that the bleſſed *Peter* and all the ſaints, who are preſent in our tribulations, may vouchſafe to aſſiſt our prayers for you to the merciful God.

11. Some few weeks before this, he anſwered *Theodorus* of *Frejus* conſultation about the penance of dying perſons; where after telling him, that he ought firſt to conſult his metropolitan about thoſe difficulties, and that if he wanted will or knowledge to reſolve them, he ſhould then have recourſe to him, he goes on thus: The manifold mercy of God has in ſuch a manner diſpoſed its ſuccours for human lapſes, that the hopes of eternal life are again renewed, not only by the grace of baptiſm, but alſo by the medicine of penance; ſo that they who have violated the gift of regeneration, and condemn themſelves, may obtain a remiſſion of their crimes; the ways of divine goodneſs being

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ing ordered so, that God's pardon cannot be obtained but by the supplications of priests. For the Mediator of God and men, the man *J. C.* conferred this power on the prefects of the church, that they should give it (the action of penance) to those who confess, and admit those persons, purged by a wholsom satisfaction, to the communion of the sacraments by the door of reconciliation. —— Now as to those, who in time of necessity, or in the article of pressing danger, implore the safe-guard of penance, and then of reconciliation, neither satisfaction nor reconciliation is to be refused them; for we can put no bounds to God's mercy, nor prescribe him the time, with whom a true conversion admits of no delay.

Of CHRIST 453. *Of* VALENTINIAN III 29, *and* MARCIAN 4. *Of* LEO 14.

1. HE writ the 10th and 11th of *March* about *Anatolius* to the emperor, empress, and *Julian* of *Coa*. *Julian* had lately given him informations of *Anatolius*'s ill conduct, who had spread about under-hand a rumour of the pope's rejecting the *Chalcedon* council, had turned out *Ætius* an orthodox person from his office of arch-deacon, under a specious pretence of honour (by ordaining him priest of a church out of town, and that too upon a *Friday*, whereas the ordinations according to the canons ought to be upon a *Saturday* or a *Sunday*) and in the room of the said *Ætius* had constituted one *Andrew* arch-deacon, a friend

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of *Eutyches* and accuſer of *Flavian.* To complain of theſe grievances, and to deſire they might be redreſſed, were the ſubject of theſe letters, by which he conſtituted *Julian* his legate or nuncio, and demanded of him an account of the cauſe of the monks diſorders in *Paleſtine*, and a faithful *latin* tranſlation of the acts of the *Chalcedon* council. He was ſoon after appriſed of the ſubject of the monks ſedition, and the means the emperor had taken to repreſs it, who, by *Juvenal*'s advice now at *C. P.* writ a letter acquainting them that he had the authentic acts of their tumults, which took their riſe from an itch of uſurping prelacies: that it was ridiculous in them to excommunicate *Eutyches* and not *Theodoſius* too; that he had no deſign to perſecute the monks, but on the contrary had given orders to free their monaſteries from ſoldiers and horſes quartering upon them; but only ſent order to keep the town of *Jeruſalem* in peace, and puniſh the murderers and incendiaries: that the expreſſion of two natures ought not to give them any offence, nor ought they to meddle with what they were not capable of underſtanding. S. *Pulcheria* writ to the monks on the ſame ſubject, and a letter in particular to *Baſſa* a lady, who was ſuperior of a monaſtery of nuns at *Jeruſalem*, where ſhe had founded one for men; it is a friendly letter of advice to be upon her guard againſt the impoſtures of *Theodoſius* and his gang, and to undeceive the nuns, if any ſuch ſhould be in her monaſtery, who by *Theodoſius*'s artifices ſhould ſuſpect the purity of her, or the council of *Chalcedon*'s faith.

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2. S. *Leo* to ſhew how groundleſs the calumnies were of his rejecting that council, wrote a letter to the biſhops that had aſſembled there: I do not doubt but you all know, that I have with all my heart embraced the definitions of the holy ſynod celebrated in the city of *Chalcedon*, in confirmation of the faith: for there could be no reaſon in the world, why I, who lamented the unity of the catholic faith being diſturbed, ſhould not greatly rejoice to ſee it reſtored to its integrity: and this you might have known not only by my deſire of a happy union, but by my letters which I ſent to the biſhop of the city of *C. P.* after the return of my legates, if that prelate had been pleaſed to have manifeſted the anſwer of the apoſtolic ſee. But leſt ſome ſiniſter interpretation ſhould ſtill lay doubts in the way, I have directed theſe writings to all our brothers and fellow-biſhops who were preſent at the ſaid council, which writings our moſt glorious and clement prince will, as I deſired, out of his love for the catholic faith, notify to you: that all my co-epiſcopal brethren and the hearts of all the faithful may know, that I not only by my brethren who repreſented my perſon, but likewiſe by my own perſonal approbation of the ſynodical acts agree with you in matters only of faith (which is often to be repeated) for which a general council is called. . . . Therefore, my dear brethren, if any one preſume to maintain the perfidy of *Neſtorius*, or defend the impious doctrine of *Eutyches* and *Dioſcorus*, let him be cut off from the communion of catholics, and have no participation with that body whoſe truth he

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denies. I muſt alſo admoniſh you about keeping the ſtatutes of the holy fathers, which are fixed by inviolable decrees in the council of *Nice*, that the rights of churches remain as they were ordered by theſe 318 fathers. Let no impious ambition covet another's due, nor ſeek to riſe by another's decline; for however vanity may ſwell up from extorted aſſentations, and think to ſtrengthen its irregular deſires by the names of councils, it will all be null and of no effect that runs counter to theſe canons; which how well the apoſtolic ſee obſerves you may know by reading my writings, that reſiſt the endeavours of the *Conſtantinopolitan* biſhop. This letter was dated *March* the 21ſt.

3. The ſame day he writ to the emperor *Marcian*, congratulating his zeal for religion; which, not ſatisfied with confounding the heads of impiety in the *Chalcedon* council, now purſued their followers lurking among the *Paleſtine* monks. For which end he thought the knowledge of his approbation given to the council would have very much conduced, had not *Anatolius* ſuppreſſed his letter which manifeſted that to the world, becauſe it expoſed his ambitious ill-grounded attempts. But, he continues, God operating in you has given me much courage, by your piety's aſſuring me that you were pleaſed with my care for the obſervance of the fathers canons. And my joy is juſtly doubled when I reflect how you are religiouſly pleaſed that the *Nicene* faith ſhould retain its firmneſs, and the privileges of churches ſtand untouched and entire. The 25th of the following *June* he wrote to the empreſs *Eudocia*,

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Eudocia, exhorting her to reduce the wandering monks of *Paleſtine* to the unity of faith, and ſhew them how the catholic church equally condemns the errors of *Neſtorius* and *Eutyches*. This Letter is penned with great delicacy, and touches this princeſs home in a gentile manner, whilſt it only ſeems levelled at the monks. To them he writ another letter at the ſame time, no leſs learned and eloquent, than that to *Eudocia* was artful and inſinuating. The 11th of *June* he anſwered *Maximus* of *Antioch*, who had acquainted him with the mutual anathemas the *Neſtorians* and *Eutychians* caſt upon one another, admoniſhing him not to let any of his flock decline to the precipice of either ſide. Do not ſuffer, ſays he, the faith to be inſulted, eſpecially in thoſe churches which the canons of *Nice* have deputed to the ſee of *Antioch*. To accompany the apoſtolic ſee in this care of the churches, to increaſe their courage, and to aſſert the privileges of the third ſee, is what is worthy of you..... And if you have any thing of this kind to tranſact, make it your buſineſs to ſignify it to me, that I may give a more diſtinct anſwer. But now let it ſuffice to ſay in general, that whatſoever ſhall be attempted in any ſynod by any perſon whomſoever againſt the ſtatutes of the *Nicene* canons, tho' it ſhould have place for a while, yet it cannot infer any prejudice to thoſe inviolable canons..... For ambition does not let ſlip occaſions that ſteal in, and as often as there is a general congregation of prieſts for cauſes that require it, it is hard if the deſires of the wicked do not

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graſp at ſomething beyond their meaſure. As in the *Epheſine* ſynod that ſtruck down the impious *Neſtorius* with his doctrine, *Juvenal* of *Jeruſalem* thought himſelf able to compaſs the primacy of *Paleſtine* and maintain his inſolent pretences by forged writings. Which *Cyril* the *Alexandrian* biſhop of holy memory having an abhorrence of.... ſignified to me by letters, earneſtly deſiring me not to give way to his unlawful attempts. For that letter of *Cyril* of holy memory, whoſe copies you directed to me, is in our archives, and you may depend upon its being authentic.

4. His next day's letter to *Theodoret* of *Cyrus* encourages him to proceed with vigour in defence of the *Chalcedon* council, and lays down for a rule, that one muſt clearly, and without delay, pronounce anathemas to ſuch doctrines as are worthy of them, as often as the good of the hearers requires them, leſt by doing it ſlowly or obſcurely, they be looked upon as forced; that he had writ to *Maximus* about the uſurpations of *Anatolius* in a letter which he deſigned ſhould be made public for all. In that letter he forbids any one, whether lay-man or monk, to preach unleſs he be a prieſt, and repeats the ſame thing over again in this. — The 16th of *June* he ſent two other letters, one to the emperor *Marcian*, and the other to *Julian*, about celebrating *Eaſter-day* for the year 455. He acquaints them that it was the cuſtom for the Bp. of *Alexandria* to take care of having *Eaſter-day* fixed, the *Egyptians* being eſteemed the moſt qualified

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qualified for ſupputations of that nature, which being done, he was to acquaint the Bp. of *Rome* with the time, and the Bp. of *Rome* the reſt of the churches. That for that end *Theophilus* of *Alexandria* had formed a cycle of 100 years, of which the preſent one is the 74th, wherein *Eaſter-day* falls upon the 12th of *April*, and next year on the 4th of *April*, but that in the year 455, according to this cycle, *Eaſter-day* is to fall upon the 24th of *April*, a date without a precedent ſince *Chriſt*'s paſſion, according to which the other cycles place it on the 17th of *April*, and therefore to prevent any difformity in celebrating at different times one of the principal myſteries of our redemption, he deſires him to recommend it to ſome ſkilful *Egyptians* or others to inſpect into that cycle, and examine it according to the conſtitution of the fathers, and let him know their reſolutions.

5. The emperor in compliance with the pope ſent theſe orders to *Proterius* of *Alexandria*, who had lately, according to cuſtom, writ to the pope his profeſſion of faith, and not long after held a council, where, after eſſaying to no purpoſe the methods of love and gentleneſs, he applied himſelf to the rigor of church-diſcipline, by excommunicating the *Neſtorians* and *Eutychians*. Three other councils were celebrated this year, *viz.* at *Jeruſalem*, at *Angers*, and perhaps at *Arles*. Of this laſt very little is extant. What is the moſt remarkable is the 23d canon, that declares the biſhop guilty of ſacrilege, who neglects in his dioceſe to aboliſh the heathens cuſtom of lighting flambeaux, or paying

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ing reverence before trees, fountains, ſtones, &c. In that of *Angers*, kept on the 4th of *October*, were 12 canons. The (1.) forbids clerks to decline their biſhop's judgment, without their conſent to plead before ſecular judges, or to go from one place to another without commendatory letters: (2.) commands deacons to reſpect prieſts as their ſuperiors: (3.) forbids clergy-men to cohabit with any women except their mothers, ſiſters, or aunts: (4.) deprives thoſe who have taken or given up cities, not only of ſpiritual communion, but of partaking of the ſame table. The *Jeruſalem* council was after *Juvenal*'s reeſtabliſhment in his biſhoprick, which happened in *July*. The emperor had ſent to ſeiſe upon *Theodoſius*, but he having the wind of it made his eſcape to the monks of *Sinai*. *Juvenal* upon his entry depoſed thoſe *Theodoſius* had ordained during his 20 months uſurpation, and in the council he called writ a ſynodical letter addreſſed to all the abbots and monks of *Paleſtine*, to let them know that the council of *Chalcedon* entirely agreed with the *Nicene* creed, and to expoſe the groundleſs calumnies it was aſperſed with.

6. S. *Pulcheria* had the happineſs to hear of quiet and religion reſtored to the churches of *Paleſtine*, before ſhe left this life, which happened the 10th of *September*. Her character has been touched upon in ſeveral places of this hiſtory, and particularly in 415, and 450; to which I ſhall add, that this illuſtrious princeſs was born for the good of the church in the confines of two ages the 19th of *Jan.* 399, with all

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all the advantages of birth, body and mind, which laſt ſhe improved to a degree of excellence. She had early a judgment above her age, above her ſex, I had almoſt ſaid above her ſtation, tho' the moſt exalted one of the univerſe. She knew how to unite the ſeeming contradictories of a court and a cloiſter together, and made all her actions ſhine conſpicuous with the ſaint and empreſs at once. While ſhe held the reins of the empire, ſhe was like the church's tutelar angel, and preſerved this from hereſies, as that from deſtruction. The palace was by her means the fountain of juſtice to the oppreſſed, a choir of virgins, who with her in pſalms and anthems reſounded her Maker's praiſe, and a ſtore-houſe for the poor and ſick to redreſs their wants and diſtempers. After ſhe had given herſelf ſhe gave her all to God, founded hoſpitals, monaſteries, and performed ſo many works of piety, that ſhe ſeemed by heaven placed on that eminence like the ſun for the good of mankind. Some of the monuments of her piety are the beautiful court of S. *Laurence*'s church, which ſhe ſaw finiſhed a little before her death, the three churches called *Chalcopra-teion*, *Hodegion* and *Blaquernes*, the two firſt being of a moſt magnificent ſtructure, but ſurpaſſed by the third. They were all dedicated to the B. Virgin, whoſe picture ſent by *Eudocia* and ſaid to be drawn to the life by S. *Luke*, ſhe placed in the *Hodegion*. But her main monuments were erected in the hearts of the poor, whom ſhe made her heirs by her laſt will, which *Marcian* religiouſly executed.

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Of CHRIST 454. *Of* VALENTINIAN III. 30, *and* MARCIAN 5. *Of* LEO 15.

1. AS *Pulcheria* was a bleſſing to the world, ſo *Frowena* proved a curſe to our *Britain*. The *Saxons*, who were poſſeſſed of ſome part of it, looked with longing eyes upon the reſt, and to compaſs their deſigns prevailed with king *Vortigern* to admit freſh ſupplies of ſoldiers under pretence of exterminating the *Picts* and *Scots* at once. Upon leave granted, whole ſwarms of beggarly *Saxons* were tranſported over, in 451, who like devouring locuſts ſpread themſelves throughout the realm; with theſe *Hengiſt*'s daughter *Frowena* came, whoſe fatal beauty ſhed a malignant influence on our country. *Hengiſt* at his daughter's and country-mens arrival made a ſumptuous entertainment, which he deſired the king would vouchſafe to honour with his preſence, inſtructing his daughter to exert all her charms to receive him, and guide them with a winning grace and obſequious deportment to his heart. This was no hard taſk; for the old king's was like tinder that took fire at the leaſt ſparkle of beauty, to which he was an abſolute ſlave; ſo that when this young virgin, who is deſcribed a miracle of nature and the admiration of mankind, preſented him the cup or waſſal bowl, he ſucked in the rank poiſon of luſt at his eyes, immediately demanded her in marriage, and according to the *German* cuſtom mentioned by *Tacitus* of giving dowries to their wives, he gave his new bride all *Kent* for

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for her's. By this action he violated the marriage vows, and manifeſtly wronged the queen his lawful wife and his children by her, and gave a deadly ſtroke to religion by making an infidel woman have the government in her hands. The prieſts lamented to ſee the public worſhip of God decline, the people to ſee their lands become a prey to ſtrangers, and the queen and princes to have their rights invaded, ſo that the whole nation had inclinations to revolt, which only wanted ſome favorable opportunity to ripen into action. *Voadinus* Bp. of *London* to remove theſe diſturbances went to the king, and with apoſtolical liberty urged him to put off this harlot whom he had taken to the prejudice of his ſoul, of his ſubjects, and his intereſt. But *Frowena* had poſſeſſion of all his ſenſes, ſo that the holy biſhop's words were loſt upon him, and nothing remained, after having performed his duty, but patiently to content himſelf with the teſtimony of his conſcience. The young princes *Vortimer*, *Catigern*, *Paſcentius* and the people did not ſo tamely bear their, and their injured country's ſufferings, but aſſerted their cauſe by arms, which made civil diſcord rage with ſuch violence among the *Britons* as to compleat their ruin. Of which hereafter.

2. Luſt was no leſs pernicious to *Valentinian* and the empire than to *Vortigern* and *Britain*; he had fallen deſperately in love with the wife of *Maximus* an illuſtrious ſenator, and grandſon to *Maximus* the tyrant whom *Theodoſius the great* had overthrown. But this lady being as chaſte as beautiful, he met with conſtant repulſes, till one

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one day *Maximus* and he being deep in play, and *Maximus* having an ill run of the die, gave his ring as a pledge to the emperor for the money loſt, by which he compaſſed the villainous ends he had almoſt deſpaired of: for he diſpatched away a meſſenger to her in her huſband's name with this ring as a token that ſhe ſhould come to court to viſit the empreſs. The poor lady ſuſpecting no harm came thither immediately, and was by ſome of *Valentinian*'s panders conducted into a remote chamber of the womens apartments, where *Valentinian* raviſhed her. Returning home ſhe upbraided her huſband as the infamous author of his own diſhonor, and he in his defence laid open the impious artifice, reſolving from that moment to revenge it with the blood of the artificer. This he could not conveniently effect whilſt *Ætius* this year's conſul lived, and therefore by ſome of his favorites he made *Valentinian* believe that *Ætius* aimed at the empire, and only delayed his ambitious pretences till his ſon *Gaudentius* was married to his daughter the princeſs *Eudoxia*, for which reaſon it was, that he urged the emperor's promiſe with ſuch importunity, and was ſo haſty for the performance. The emperor, by nature credulous, took a fair occaſion to kill *Ætius* with his own hands, and ordered many of his intimate friends to be ſlain.

3. The death of *Ætius* left the empire at the laſt gaſp, for he was the chief bulwark that ſuſtained it, inſomuch that when the emperor aſked one of his friends if he had not done well in diſpatching him, the friend freely returned, that he

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he thought he had cut off his right-hand with his left. He was at that time the greateſt general of the empire, one thoroughly experienced in the ſtratagems and active part of war, and no leſs able at the council-board than in the camp; but at the ſame time was ſo jealous of other peoples merits, that he could never ſuffer any one that had even a diſtant proſpect of equalling him. A notorious inſtance of this is the villainous ſtratagem he contrived againſt count *Boniface* in 429, which divine vengeance overtook, and paid him in his kind. He is taxed too with another fault of protracting the war when he could have made an end of it, for fear of being neglected afterwards. Another ugly ſtory goes of him beſides, that he had lately bribed *Attila*'s miſtreſs to murder him: but others ſay, that *Attila* having married a young virgin called *Hildico* or *Indicto*, the wine went about very plentifully on his wedding-night, and he took ſuch large portions of it, that he was ſuffocated by a great effuſion of blood which uſually iſſued out of his noſe; but that paſſage being ſtopped whilſt he lay buried in ſleep and wine, it poured itſelf down into his throat and choaked him in the 56th year of his age. His ſons after his death quarrelled about the ſucceſſion, which gave a favorable occaſion to ſome petty princes to ſhake off the *Hunns* yoke, and make a diviſion of their territories.

4. Juſt in the time of theſe diſſentions and revolts, S. *Severin* came into *Noricia* to help the diſtreſſed. By *Noricia* is underſtood all the country of the ſouth-ſide of the *Danube*, from *Paſſau*

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Paſſau to a little above *Vienna*, which is almoſt equivalent to the dutchy of *Auſtria* of the right ſide of the *Danube*. Who this S. *Severin* was or where he was born is uncertain, only his accent having the *latin* twang, he was thought to have been an *Italian*. The deſire of perfection made him take a journey to the ſolitudes of the *Eaſt*, from whence he was called by God's expreſs command to aſſiſt the people of *Noricia*. He found the country compoſed of a ſtrange medly of people, friends and foes, *Romans* and *Barbarians*, *Chriſtians* and *Pagans*, *Catholics* and *Arians*, with confuſed intereſts running through their different religions and nations. But his miſſion was not to convert unbelievers, but to exhort *Chriſtians* by penance to avert the judgments of God, or by his predictions of them before-hand demonſtrate ſo clearly the tracks of divine vengeance, as to make the moſt hardened ſinner relent, and the moſt obſtinate unbeliever acknowledge in them the hand of God. And for this end he had the gifts of miracles and prophecy, which laſt he poſſeſſed in ſuch an extraordinary manner, that future things and the paſt ſeemed equally clear to him. He came to a town called *Aſtures*, which ſome take for *Stockeraw*, a little above *Vienna*. There he only preached at firſt by his life, but after ſome time he went with great humility to the prieſts, clergy, and people, and conjured them by prayers, faſting and works of mercy, to prevent the deſigns the *Barbarians* had upon the town; but they were ſo fond of their vices, that rather than part with them, they were reſolved to run the riſque of his predictions.

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dictions. So the saint took leave of his landlord, and told him, that such a day the town should be ruined by the *Barbarians*. From thence he went to *Comagena* a neighboring town, where a strict guard was kept at the gates to hinder any one from passing in or out; but the saint broke through them either unseen or unheeded, and went to the church, assuring them of the protection of heaven if they strove to appease its anger by their penance. Not long after, his landlord arrived at *Comagena* with the news of *Astures* being ruined at the precise point of time *Severin* had foretold. This made the inhabitants of *Comagena*, wise at their neighbors expences, offer up their tears and prayers three days together in the church. At the close of them an earthquake happened that put the *Barbarians* of the town in such a consternation, that they obliged the *Romans* to open the gates for them; then fled away in a perplexed hurry, and in the tumult and confusion of the night fell foul upon one another. This account is somewhat dark, and I can only guess at the following circumstances to illustrate it: *viz.* that these *Barbarians* thus frightened were in alliance with the *Romans* in the same city, but much more powerful than they; very much suspected too of joining with the other *Barbarians* upon slight occasions, and at present intolerably insolent, so that it was a blessing for the *Romans* to be quit of such bad neighbors, which was the effect of S. *Severin's* prayers. More of him hereafter.

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5. S. *Leo* had the ſatisfaction the 9th of *January* of hearing by *Julian* of *Co*, of *Juvenal*'s re-eſtabliſhment in the ſee of *Jeruſalem*, and the news was ſo agreeable to him that he writ his anſwer to him the ſame day: in which he lets him know he is ſatisfied with *Proterius*'s profeſſion of faith, whom before he had ſome reaſon to ſuſpect, becauſe he was *Dioſcorus*'s diſciple: and very much diſſatisfied that at *C. P.* the firſt part only of his letter to the council of *Chalcedon* was read, and not the ſecond touching *Anatolius*'s proceedings; moreover he deſires to know what was done in the examine about fixing *Eaſter-day*. *Proterius* ſent him an account of it himſelf, aſſuring him that *Theophilus*'s cycle was right for the following year, and not only for that but for all the years within that compaſs, in the opinion of all *Alexandria* and the *Eaſt*. That the 15th of *April* being the 14th of the moon was the paſſover of the *Jews*, and by conſequence not the *Chriſtians Eaſter-day*, which was on the 24th; nor was it any new thing to have it come ſo late, for in 387 it came on the 25th, and muſt for the ſame reaſon fall on the 25th again in 482. The emperor ſeconded *Proterius*, ſo that S. *Leo* yielding rather to peace and uniformity in the church than to the force of their reaſons, diſpatched circular letters to fix the *Eaſter* of next year on the 24th of *April*. But to prevent future difficulties of this kind, and not to be obliged blindly to follow the *Alexandrian* cycle, he encouraged the drawing up of paſchal-canons in the *weſtern* church:

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church: accordingly S. *Proſper* compoſed one; and *Victorius* another three years hence.

6. S. *Leo* before he had received *Proterius*'s paſchal letter, ſent him an exhortatory one on the 10th of *March*, to maintain the purity of the faith among his flock, and ſhew them that he vented nothing new, but that what he taught was what his predeceſſors had taught before him, and particularly *Athanaſius*, *Theophilus* and *Cyril*, by reading to the people firſt theſe fathers works, and then his letter to *Flavian*. He alſo exhorted him to maintain the dignity of his church, and his authority over all the biſhops of *Egypt*: which council no doubt regarded *Anatolius*'s pretences. *Anatolius* at long run, not to diſoblige the pope and the emperor gave ſome of them up, and by a letter acquainted the pope that he had reſtored *Ætius* to his dignity, turned out *Andrew*, and even ſeparated him from communion, tho' he ſeemed to have ſatisfied in ſigning his letter to *Flavian*, and that he ſhould remain ſo till ſuch time as his holineſs ordered the contrary: that as to what was decided at *Chalcedon* in favour of the ſee of *C. P.* it was not his fault, who had all his life long loved repoſe and an humble ſtation, but that it was done at the preſſing inſtance of the clergy, and with the biſhops conſent. The pope anſwered the 29th of *May*, that he approved of *Ætius*'s reeſtabliſhment and of *Andrew*'s depoſition, allowing *Anatolius* to ordain him prieſt after condemning in writing the errors of *Eutyches* and *Neſtorius*; but as for places of the firſt claſs they were to be conferred upon none but ſuch

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perſons as were never engaged in errors. As to that part of laying his pretences upon others, S. *Leo* ſpeaks thus: your charity would have effaced that fault of augmenting your power, which you ſay you committed at the perſuaſion of others, more efficaciouſly and ſincerely, if you had not transferred that guilt upon the ſole counſels of the clergy, which could never be attempted without your conſent. For people ſin as well by conſenting as counſelling to evil. But it is mighty agreeable to me, moſt dear brother, to underſtand that you now profeſs to be diſpleaſed at what never ought to have pleaſed you. And this your confeſſion, and the atteſtation of the *Chriſtian* prince is ſufficient to unite us again; nor does the ſlowneſs of the confeſſion put an impediment, that bears with it ſuch a venerable perſon for ſecurity. Let the deſire of a contradicted right, that has cauſed diſſention ceaſe, *&c.*

7. At the ſame time S. *Leo* writ to the emperor, and moſtly upon the ſame ſubject, but adds beſides his deſire, that he would repreſs the inſolence of *Caroſius*, who tho' very ignorant and very perverſe, yet had corrupted many. Upon this the emperor preſently removed him and *Dorotheus* to places where they could pervert no body. The pope had writ the 25th or 15th of *April*, much the ſame thing in regard of *Eutyches*, and it is ſuppoſed with the ſame ſucceſs. As for *Dioſcorus* he died this year at *Gangra* the place of his baniſhment, which S. *Leo* eſteemed as a providential ſtroke to bring the ſtrayed members into the pales of the church after having loſt their head and guide to the ways of darkneſs.

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darkneſs. *Juvenal* of *Jeruſalem* not long after ſent the pope an account of his re-eſtabliſhment, with a preſent of a piece of the holy croſs. This preſent was very acceptable to him, and he returned him thanks for it in a letter of the 4th of *September* full of affection, but at the ſame time put him in mind, that his preſent troubles were in a great meaſure owing to his former conduct in condemning *Flavian*, and patronizing thoſe errors that the monks now defend with ſuch violence. And, ſays he, tho' every body is obliged to know what they preach, becauſe he that does not know ſhall be unknown; yet of all ignorant perſons a *Chriſtian* of *Jeruſalem* is the moſt inexcuſable, for he is inſtructed to know the virtue of the goſpel, not only by the ſcripture, but by the inanimate teſtimonies of places, and what elſwhere one is obliged to believe one is here obliged to behold. And here how can the underſtanding labour with difficulty, where the evidence of the ſight is the inſtructer? How can thoſe things which are read or heard of fall under doubt, in a place where the myſteries of man's ſalvation riſe to our view, and preſent themſelves to our touch? *Theodoſius* after *Juvenal*'s reſtoration ſkulked among the monks of mount *Sinai*, and the emperor apprehending that he might pervert ſome of them, ſent *John* the *decurion* with a letter to them, laying open *Theodoſius*'s crimes and exhorting them to deliver him up to the governor of the country, not to be puniſhed as he deſerved, but to be hindered from ſeducing the ſimple. The emperor alſo

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took care in this letter to declare the purity of his faith to diſſipate the calumnies of heretics.

Of CHRIST 455, 6. *Of* VALENTINIAN III. 30, *and* MARCIAN 6, 7. *Of* MAXIMUS 1. *Of* AVITUS 1. *Of* LEO 16, 17.

1. *VALENTINIAN*, far from going hand in hand with his copartner's piety, made laws againſt the good of the church, and continually broke down the fences of honour and honeſty. He was now in the 35th year of his age and had reigned almoſt 30 years, or rather had thus long borne the name of emperor, abandoning the care of government, eſpecially after his mother's death, to whores, eunuchs, and pandars. His life ſeemed nothing but one continued lethargy, when it was not wakened by ſtarts and fits of ſenſual pleaſure, and if we except the preſent he made to S. *Peter*'s church of a curious golden image, it will be hard to ſay any thing in his favour. Luſt was his predominant vice, and fear his ruling paſſion, out of that he had debauched *Maximus*'s wife, and out of this by *Maximus*'s perſuaſions murdered *Ætius*, whoſe friends out of revenge ſlew this emperor the 17th of *March*, and with him the majeſty of the *Roman* empire expired; for all his ſucceſſors in the *Weſt*, juſt like ſhining meteors, only appeared and vaniſhed.

2. *Valentinian* leaving no male-iſſue behind him *Maximus* had intereſt enough to get himſelf proclaimed emperor, and his own wife being

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ing lately dead, he obliged the empreſs-dowager to marry him, and thus paid the diſhonors of his bed in kind. He created his ſon *Palladius Ceſar*, and married him to the princeſs *Eudoxia*, whom his wife had by *Valentinian*, and had been formerly promiſed to *Ætius*'s ſon. He had ſcarce had a taſte of imperial power, but he began to repent the change of an eaſy ſenator into an uneaſy monarch, reputing *Damocles*'s fate comparatively happy, for that he was cumbered with the unweildy burden of royalty for the ſpace of one dinner only; but imagining there was no deſcents from the heights his ambition had climbed but by a precipice, he concluded to maintain his dignity and endeavour to reſtore it to its ancient luſtre, in order to which he conſtituted *Avitus* general of his army. This *Avitus*, a native of *Auvergne* in *Gaul*, deſcended from one of the moſt illuſtrious families of that country, and had given many ſignal proofs of his learning and eloquence, courage and conduct: him *Maximus* commiſſioned to treat of peace with the *Barbarians*, till he had ſettled his affairs. But providence blaſted the parricide's deſigns, and made his own folly the inſtrument of his ruin. One night as he was a bed with *Eudoxia*, to endear himſelf the more, he told her, that out of love of her he had complotted *Valentinian*'s death. *Eudoxia* who loathed him at firſt, and all along ſuſpected this villany, being now aſſured of it from his own mouth, could not reſt till ſhe had contrived how to take ample vengeance of him, which ſhe effected in ſuch a manner as proved fatal to him, to her-

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ſelf, to *Rome*, and all the *weſtern* empire. Early in the morning ſhe diſpatched a truſty perſon away to *Genſeric* in *Africa*, conjuring him to come and revenge the death of his friend and ally, and reſcue her from the arms of a parricide and uſurper. *Genſeric* with joy embraced the occaſion, immediately rigged out a great fleet, and came unexpected to *Italy*. *Maximus* was before in a deſponding condition, but at *Genſeric*'s arrival was ſeiſed with the utmoſt conſternation, inſomuch that inſtead of heading his ſoldiers, he was one of the firſt that fled away; which ſome of his enemies obſerving, they pelted him with ſtones to death on the 12th of *June*, dragged his body about the ſtreets, and threw it into the *Tyber*.

3. Three days after *Genſeric* entered *Rome*, and was going to put the whole city to fire and ſword; and it was as much as all the pope's eloquence and prayers could obtain to take him off from this deſign, and get orders for exempting from plunder three of the principal churches of *Rome*, but for all the reſt he gave them up entirely to his ſoldiers mercy, regardleſs of the pope's remonſtrances and the articles of agreement he had made with the empreſs. This plunder raged with extreme violence for 14 days together, ſparing neither private houſes, nor public buildings, but involving all in one univerſal calamity. The very altars could not eſcape, but the conſecrated veſſels, and thoſe rich ones which *Titus* had taken out of the temple of *Jeruſalem* were carried away; multitudes of the

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the people were led captives to *Afric*, ſome were left to ſtarve at home, and others diſperſed themſelves into different parts of the world: a deplorable ſtate! which they drew upon their own heads, according to S. *Leo*'s ſermon, that laid out the danger of being ungrateful to God after unexpected deliveries from impending ruin. *Genſeric* himſelf ſeiſed upon all the treaſure of the palace, and took with him to *Afric* the empreſs and her daughters *Eudoxia* and *Placidia*.

4. The ſlaves, what with poverty, ill uſage, and the ſea, had dangerous ſickneſſes, and to compleat their miſery the *Moors* and *Vandals* divided theſe poor ſlaves between them; ſo that children were ſeparated from their parents and wives from their huſbands. *Deogratias*, who was laſt year, after a long vacancy, made Bp. of *Carthage* at *Valentinian*'s inſtance, beheld with pity their deplorable condition, and ſold the ſacred veſſels of the church to redeem them, and becauſe he could get no other places capable of receiving them all, he put them into two churches, which he furniſhed with ſtraw beds and ſupplied with neceſſaries. He went often in the day with the phyſicians to viſit the ſick among them, and ſaw the nouriſhment they preſcribed given in his preſence. At night he went about with the ſame ſoliçitude, at all times buſy to ſeek out ſome body to ſave. The *Arians* could not bear the ſight of ſo ſhining a virtue, but plotted to deſtroy him by various artifices, from which God was pleaſed to preſerve him, and next year call him to himſelf by a natural death.

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death. He was buried privately for fear the people, out of veneration for him, ſhould carry off his body. The *Romans* in *Africa* felt their captivity anew in the loſs of him, after which *Genſeric* prohibited ordaining any more biſhops in the proconſular province and in *Zeugitana*, where they were then to the number of 64, which in about 30 years after was reduced to 3. The *Arians* miſſing their aim at *Deogratias*, transferred the vengeance they deſigned for him on *Thomas*, who ordained him, by ſcourging him to death.

5. Theſe calamities of the imperial houſe ſunk deeply into the empreſs *Eudocia*'s breaſt at *Jeruſalem*, and effected what the repeated prayers of her brother *Valerius*, her daughter *Placidia* and *Olybrius* could not, *i. e.* her ſubmiſſion to the *Chalcedon* council, and the withdrawing her protection from the *Eutychians*. For, ſeeing the hand of God had humbled her family, and laid their glory in the duſt, ſhe began to doubt if ſhe had not drawn down theſe curſes by taking a wrong ſide. In this ambiguity ſhe conſulted S. *Simeon Stylites* by *Anaſtaſius* a *chorepiſcopus*, about the *Eutychians* and the council of *Chalcedon*: to whom S. *Simeon* anſwered, that it was a contrivance of the devil's to ſeduce her by *Theodoſius* that ſhe might loſe the fruit of all her good works; but wondered that ſhe ſhould ſend ſo far for him, when ſhe had the living water nigh at hand, that is *Euthymius*, whoſe doctrine ſhe might ſafely follow without fear of error. Now becauſe *Euthymius* was not to enter any town, ſhe built a tower about four miles from

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from his *Laura*, where ſhe might meet him to be fully inſtructed; there ſhe received his bleſſing, and being aſſured by him of the orthodoxy of the council of *Chalcedon*, returned to *Jeruſalem* and embraced the Bp. *Juvenal*'s communion, procured ſound ſuperiors for infected monaſteries, brought many from their error, and in all her actions endeavoured to redeem the damage ſhe had done the church before.

6. *Avitus* 28 days after *Maximus*'s death was proclaimed emperor: *Theodoric* king of the *Goths*, with whom he had lately ſtruck up a peace, perſuading him to accept of the dignity to which he was otherwiſe very much averſe. *Theodoric* had his ends in this advice, for he thought an emperor of his own creation would not be ſo very hard upon him tho' he incroached upon his neighbors. Prince *Vortimer*, to hinder the *Saxons* incroachments in *Britain*, raiſed an army againſt them, and had for companions in the war his brother *Catigern*, and *Aurelius Ambroſius*. How the old king comported himſelf on this occaſion, betwixt his children and the natives of the country on one ſide, and his concubine *Frowena* and the *Saxons* on the other, is uncertain; but moſt probably he connived at what was done without giving any manifeſt indications of his diſlike or approbation of their proceedings. After ſeveral ſkirmiſhes a pitched battle was fought at *Ailesford* near the river *Medway* in *Kent*, in which many thouſands were ſlain of both ſides; the *Britons* loſing their general *Catigern*, and the *Saxons Horſa*. On which ſide victory determined is very doubtful, ſome authors giving

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ing it to the *Britons*, and others to the *Saxons*; and probably it might be a drawn battle, where neither party had much reaſon to boaſt. *

7. However the victory might be doubtful, theſe conſequences of the battle were certain, that the greateſt part of the *Saxons* retired into the iſle of *Thanet*, whilſt the reſt went for recruits to *Germany*, and yet, as if they were now become more powerful, they proclaimed *Hengiſt* king of *Kent*, tho' they had very nigh abandoned it. —— In *Gaul* the *Francs* laid hold of the favorable occaſion the diſtreſs of the empire gave them, and eſtabliſhed themſelves a kingdom in the middle of the country, making *Paris* their capital ſeat. *Genſeric* king of the *Vandals* was ſtill a worſe thorn in the ſides of the empire, ravaging *Spain*, *Apulia*, &c. and perſecuted the church of *Chriſt* in *Afric* with a fury more becoming a *Decius* or a *Dioclefian* than one that profeſſed the name of *Chriſt*, tho' under the appellation of *Arianiſm*.

8. One of his *Vandals* had a ſhe-ſlave of a finiſhed beauty called *Maxima*, whom he gave in marriage to her fellow-ſlave *Martinian*, who with his three younger brothers were all ſlaves to this *Vandal*. This *Martinian* was an armourer by trade, and *Maxima* his houſe-keeper, and the maſter contrived this marriage that he might part with neither of them. At night *Maxima* told *Martinian* that ſhe was conſecrated to God, and therefore warned him not to touch her, under peril of divine vengeance; and her words were ſo efficacious, that they infuſed into him, and he into his brothers, a love of continence;

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to maintain which they all fled away together, he and his brothers to a monaſtery where one *Andrew* was abbot, and ſhe to a nunnery hard by. After ſome ſearch the *Vandal* found out his fugitives, ſeiſed upon and fettered them; inflicting various torments upon *Maxima* and *Martinian*, to make them live like huſband and wife, and be re-baptized after the *Arian* manner. *Genſeric* being informed of this commanded the maſter to torture them into obedience; for which purpoſe he took unweildy clubs faſhioned like ſaws, that tore their fleſh off bare to their very entrails: and this was to do over and over again, for as often as it was done, ſo often were they well again the next morning. The *Vandal*, tired with this, clapped them in an ugly priſon with fetters; but the fetters falling off of themſelves, he was caſting about for ſome new puniſhment, when God puniſhed him, his children, and the beſt of his ſlaves and cattle with death. Then the *Vandal*'s widow parted with theſe ſervants of God to a relation of the king's called *Serſaon*; but the devil upon that tormenting his children and domeſtics, he told the king of it, who ordered *Martinian* and his three brothers to be ſent bound to a *Mooriſh Pagan* king called *Capſur*. As for *Maxima* ſhe was left at liberty, and 30 years afterwards was the ſuperior of many virgins.

9. The holy brothers ſeeing *Capſur*'s land polluted with ſacrifices to idols, preached the word of God with ſucceſs, and to compleat their work ſent for prieſts to the next church in the *Roman* territories, who coming thither formed a church

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a church of the new converts that were in great numbers. *Capſur* ſent this news to *Genſeric*, who more enraged than ever ordered them to be tied with their feet at four different coaches tails, and dragged to death through brambles and briars. The *Moors* lamented their condition, but the brothers ſaid one to another: brother pray for me: God has accompliſhed my deſire; thus it is one gains the kingdom of heaven. There were many miracles performed at their tombs.

10. *Genſeric* after this ſent one *Proculus* into the province of *Zeugitana*, a country on the coaſt of the *Mediterranean* ſea, parted from *Numidia* by the river *Tuſca*, to bid the catholic biſhops deliver up their ſacred veſſels and books. Upon their refuſal *Proculus* ſeiſed upon them, and made ſhirts and drawers of the altar-cloaths. This ſacrilege was not long unpuniſhed, for the devil ſeiſed upon him, and he died biting out his tongue. About the ſame time *Valerian* biſhop of *Abenzo*, for refuſing to deliver up the church-ſtuff, was turned out of town, with a ſtrict prohibition to all perſons, either in city or country, to give him lodging. Thus this holy ancient biſhop had a long time his dwelling in the open air. At a place called *Regia* the Catholics opened a church to celebrate *Eaſter*, which one *Andiot* an *Arian* prieſt perceiving, he came with a company of armed fellows and attacked them. Some entered the church with naked ſwords, others poſted themſelves upon the roofs of the neighboring buildings, and ſhot arrows at them through the windows. One of them ſhot a lector

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lector in the throat juſt as he was ſinging *Alleluiah* in the pulpit; his book dropped out of his hands, and he fell down dead. Many others were ſhot to death at the foot of the altar. They who did not die on the ſpot were tormented afterwards, and moſt of them put to death by the king's orders, eſpecially the perſons of diſtinction. At *Thunazuda* and other places the *Arians* entering into the church at the time of communion, threw down upon the ground the body and blood of *J. C.* and trampled them under their feet.

11. The *Arians* perſuaded *Genſeric* to rid his and his childrens families of all that were not of their religion. *Arbogaſtus* a Catholic was in his ſon *Theodoric*'s ſervice, but inſtead of turning him off, they bound his forehead and legs very hard with cat-gut ſtrings; theſe gave but the pain of a moment, for, as ſoon as he made the ſign of the croſs, and lifted up his eyes to heaven, they broke like cobwebs aſunder: then they applied hempen cords, but all to the ſame purpoſe. Next they hung him up by one foot with his head downwards, and far from being tormented he lay all the while like one aſleep on a feather-bed. *Theodoric* ſeeing his rage thus baffled was for beheading him, but *Jocundus* an *Arian* prieſt of his family diſſuaded him, ſaying: you may kill him by different puniſhments, but if you behead him the *Romans* will begin to cry him up for a martyr. *Theodoric*, in conſequence of this advice, ſent *Armogaſtus* to dig the ground in the *Byzacene* province, and thence recalled him to tend the cows near *Carthage*. This holy confeſſor having a revelation of

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of his death, said to one *Felix* a Catholic: I conjure you by our common faith to bury me under that oak, or otherwise you must render an account of this refusal to God. *Felix*, who looked upon him as an apostle, replied: God forbid: I will bury you in a church with honour as you deserve; but *Armogastus* insisting upon it he judged it best to comply. The saint died some few days after, and *Felix* digging found a marble tomb of such exquisite fineness that perhaps no king in the world had a monument of equal beauty. — The king promised *Archinimus* of the town of *Mascula* to heap riches and honors upon him if he would be of his religion; not succeeding that way, he commanded his head should be cut off, but with this salvo in private to the executioner, that if he shewed fear upon the point of death that he should dispatch him immediately, but if he stood firm he should spare him, because he would not have him one of the *Romans* martyrs. *Archinimus* shewed an invincible courage, and tho' not blessed with martyrdom lived a glorious confessor.

12. *Satur*, comptroller of *Hunneric* the king's eldest son's household, often spoke with liberty against *Arianism*, of which an *Arian* deacon called *Marivadus* accused him to the prince, who threatened *Satur* that unless he turned *Arian*, he would take all away from him, his house, estate, slaves, children and his wife, whom he would marry before his face to a keeper of camels. *Satur* remained inflexible to his threats, but his wife unknown to him demanded time

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to deliberate, and inſtructed by the ſerpent broke in upon him as he was in a retired place at prayers; where with torn veſtments, diſhevelled hair, with a diſmal train of children, and one of them ſtill hanging on the breaſt, whom ſhe caſt at her huſband's feet, without his peceiving it, ſhe graſped his knees and began this her mournful petition. Take compaſſion on me, my dear huſband, take compaſſion on yourſelf, take compaſſion on your children; can you behold theſe pledges of our mutual love, to whom you have given an illuſtrious birth, be condemned to ſlavery, to groan under the laſh and tremble at the frowns of an imperious maſter? can you ſee her, who always among her companions made it her glory that ſhe was the wife of *Satur*, be torn from your arms, and in your preſence, under the falſe name of marriage, be proſtituted to the vile embraces of a camel-keeper? Think better of it, have mercy upon us, and do not fear but you will find it from the Searcher of hearts, who knows that this outward confeſſion by force has no influence upon yours. Thus the temptreſs, to whom the ſaint replied with *Job: thou ſpeakeſt like one of the fooliſh women*, and I ſhould have the ſame dreadful apprehenſions, if the happineſs of the next life was not preferable to the bitter ſweets of this. But now, my deareſt part, you are fallen from what you were, to be an inſtrument of the devil, and if you loved your huſband you would not precipitate him to eternal death. No, let them ſnatch my children from me, tear from me my beloved wife, ſtrip me of my goods, yet in aſſurance of the

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divine promiſes, I ſhall remain immoveably fixed to him, who ſays: *he who does not abandon his wife, his children, his lands, cannot be my diſciple.* All theſe were taken from him, and he reduced to beggary, without being ſuffered to ſtir out of doors.

7. After this, *Genſeric* ordered the catholic churches at *Carthage* to be ſhut up, and baniſhed the few prieſts and clergy that were left; in which ſtate *Africa* continued till 474. He did a deal of miſchief in other places, *viz.* in *Spain*, the ſouth part of *Italy* and *Dalmatia*. It is reported of him, that being aſked juſt as his fleet was going to ſet ſail what people he intended to attack, he anſwered, thoſe whom God is angry with: for the tyrant made war for a frolick. The *Suevi* made incurſions into *Spain*, after *Genſeric*'s example, but *Avitus* ſtopped their progreſs by his friend *Theodoric* king of the *Goths*, and marched to *Rome*, where the ſenate and people received him with an outward ſign of joy till he diſmiſſed his troops; but then, out of abhorrence to *Maximus* who had advanced him, and whom they conſidered as the ſource of all their calamities, expelled him the city, forced him to diveſt himſelf of his imperial purple at *Piacenza*, where he was made biſhop; but finding that ſacred character could not protect him from their indignation, he concluded to take ſanctuary in the church of S. *Julian* of *Auvergne*, but died upon the road the 17th of *May*.

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Of CHRIST 457. *Of* MARCIAN 7, *and* MAJORIAN 1. *Of* LEO 1. *Of* LEO 18.

1. THE emperor *Marcian*, who had acknowledged *Avitus* before his death, did not long ſurvive him. He was laying deſigns to vindicate the *Roman* majeſty from the affronts of the *Barbarians*, and to obtain the aſſiſtance of heaven went in the ſupplicatory proceſſion a-foot, and diſtributed large alms to the poor, when God was pleaſed to take him to himſelf on the 26th of *January*. His reign of ſix years and a half deeply rooted him in the affections of mankind, it being ſtained with no ſins of lewdneſs or injuſtice to infect the world by the prince's example; for he was juſt to a nicety, and ſo chaſte, that he lived with the princeſs *Pulcheria* in marriage as with a ſiſter, and never ſhewed any wandring affections to others. His life was adorned with a perſonal and a public integrity; not to be corrupted by paſſion or favorites. He was the ſupport of religion in the *Eaſt*, which had ſunk into *Eutychianiſm* without him; a firm bulwark to the *eaſtern* empire, which he maintained with a due decorum, whilſt the *weſtern* one fell into the ſhadow of its former name and greatneſs. Like a wiſe prince, he provided for the ſtate even after his death, by leaving the army ſubject to the direction of the ſenate, who without cabals or ſiniſter practices on the 11th of *February* choſe *Leo* the *Thracian* an experienced commander to ſucceed him.

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2. In the beginning of his reign the *Eutychian* party in *Egypt* made a prieſt called *Timothy Elurus* biſhop of *Alexandria*. He had been a main ſtickler againſt the council of *Chalcedon*; and for propagating ſedition with four or five biſhops and ſome monks had been condemned by *Proterius* in a council, and baniſhed by *Marcian*. This *Timothy* ſpoke to the monks in their cells at night through a hollow cane, telling them he was an angel ſent from heaven to warn them of *Proterius*'s communion, in whoſe place they were to chuſe *Timothy, i. e.* himſelf. Perhaps from his running about in the dark he was called *Ailouros*, which in *Greek* ſignifies a cat: tho' more probably *Elurus* was an *Egyptian* word of ſome other ſignification. Infine his gang, taking advantage of the emperor *Marcian*'s death and the governor's abſence with his troops, ſeiſed the great or *Ceſarean* church of *Alexandria*, where he was ordained by two condemned baniſhed biſhops, *viz. Euſebius* of *Peluſium* and *Peter* of *Majuma*; after which he ſolemnly performed the epiſcopal functions. Not ſatisfied with this, they ſingled out *Holy Thurſday* before *Eaſter*, the day ſacred to our Lord's ſupper, when the litigious brawlings of the bar are in deep ſilence, the rigour of tribunals ſoftened into devotion, and the ſword of juſtice ſheathed up, to ruſh in upon S. *Proterius* in the ſanctuary, where they gave him ſeveral ſmall wounds, and one with a ſword in his belly, of which he died on the ſpot. His dead body they firſt hung up with a cord at a place called *Tetrapylæ* or *Four Gates*, crying out with inſulting raillery: here

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here is *Proterius* the biſhop. When they had enough of this barbarous jeſt, they pricked his body in different places, dragged it about the town, and hacked and mangled it in the way. Some taſted his entrails, and to compleat this horrid ſcene they burned his disfigured body, and threw the aſhes of it in the wind. At that time the heavens, as it were in indignation of ſuch an horrid ſight, grew red with a cloud of fire, with thunder and lightnings: and an earthquake ſhook the city for 40 days.

3. *Elurus* was then out of town, but nigh enough, as it is generally ſuppoſed, to have hired the aſſaſſins to commit this murder, which he applauded at his entry. Beſides he forbad his party to offer up the ſacrifice of the altar for *Proterius*, but took his name out of the *dyptics*, and inſerted there *Dioſcorus*'s and his own. He burned *Proterius*'s pontifical ſeats, and waſhed with ſea-water the conſecrated altars. He plundered his relations of all they had, and turned out the ancient orthodox biſhops whom *Theophilus* and S. *Cyril* had ordained to put in upſtart ones of his own making. He anathematiſed the council of *Chalcedon* and all thoſe who received it, as *Leo* the pope, *Anatolius* of *C. P.* and *Baſil* (for *Maximus* had been dead above a year) of *Antioch*. He diſturbed the monaſteries of both ſexes, obliging many to quit them, to be out of the reach of his tyranny. *Anatolius* informed the pope of theſe tranſactions, and deſired him to write to the emperor to confirm him in his good ſentiments of defending the council of *Chalcedon*, and not ſuffering a new one to be

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called. The pope complied, and his letter bears date the 9th of *June*, which was his ſecond to the emperor, for the firſt is a congratulatory one, which is now loſt. He diſperſed other letters to moſt churches to keep the prelates warm in defence of the common cauſe: in that to S. *Baſil* of *Antioch* he tells him, that he ought, according to the cuſtom of the church, to have informed him himſelf, or by his biſhops of his ordination; but did not doubt but he had ſome juſt hindrance; that the emperor *Marcian* had acquainted him with it, and that he knew him well enough not to doubt of his merit. This letter is dated *Auguſt* 23.

4. Meantime ſome of the biſhops making their eſcape from *Egypt* came by ſea to *C. P.* and gave a petition to the emperor, wherein they deſcribe *Proterius*'s maſſacre, and deſire him to write to the biſhops of *Rome*, *Antioch*, &c. as he ſhould think proper, that they may declare if *Elurus*'s ordination be according to the canons, and that meantime it be enacted that no innovation be made at *Alexandria*, and that the church-revenues be adminiſtered by the ancient clergy there. This requeſt was ſigned by 14 biſhops, 4 prieſts, of which two were œconomiſts of the church of *Alexandria*, and by 2 deacons. — *Elurus* ſent his deputies too, who before they were to expect an anſwer were obliged to declare their faith and opinion of the councils, which they did by ſaying they admitted of the councils of *Nice* and the two *Epheſian* councils (*i. e.* the true and the counterfeit one) but rejected that of *C. P.* and *Chalcedon*, and deſired the emperor to write

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write to their archbiſhop *Elurus*. This requeſt had no name to it. *Elurus* ſent to court an artful memorial to ſhew the council of *Chalcedon* was *Neſtorian*, and had teſtimonies, probably partly forged, partly forced, and partly from villains like himſelf, of the magiſtrates and people of *Alexandria*'s deſiring to have him for their biſhop.

5. The emperor was doubtful how to act in this caſe: he ſaw, as he thought, a powerful faction at *Alexandria*; for *Elurus* was ſupported by *Aſpar* an *Arian*, the moſt powerful ſubject in the univerſe, and the perſon to whom he chiefly owed his promotion to the empire. Not to offend him, nor the church-rights, he writ letters to all the metropolitan biſhops of *Rome*, *Antioch*, *Jeruſalem*, *C. P.* &c. to ſummon councils, wherein the affair of *Elurus*'s ordination ſhould be determined. *Anatolius* being nigh at hand preſently called his, wherein that ordination was declared null, &c. To *Alexandria* the emperor ſent one *Stilas* to puniſh S. *Proterius*'s murderers, who baniſhed ſeveral, and had the tongues of two of them cut out. As to *Elurus*, his caſe was to be judged by the biſhops, ſo nothing was as yet done to him. The emperor with all this had thoughts of a general council, but the pope earneſtly diſſuaded him from it by a letter dated the 1ſt of *December*, in which he tells him God had given him the imperial power not only to govern the world but to be a ſafeguard and defence of the church; deſiring him to expel ſome heretics the city whom *Anatolius* by too much indulgence had ſuffered

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there. Of theſe he had writ to *Anatolius* the 14th of *October* before, warning him of *Heli*'s puniſhment in caſe of his remiſneſs. The emperor was willing to have the moſt celebrated monks opinion of *Elurus*, and conſulted three celebrated *Anchorets*, namely *Simeon Stylites*, *Baradat*, and *James*, who in their anſwers vigorouſly aſſerted the authority of the council of *Chalcedon*.

6. The moſt ancient of theſe monks was *James* ſurnamed the *Syrian*, and diſciple of S. *Maro*. He dwelt on a mountain four miles off *Cyrus*, and was particularly acquainted with *Theodoret*. He lived without any covert in the open air, expoſed to all the inclemencies of the ſeaſon, ſometimes parched up by the ſun, and ſometimes buried in ſnow: under his habit he wore heavy iron chains, and never made uſe of fire, even to dreſs his food, which conſiſted in a few lentils ſteeped in water. His miracles were in great number; he cured by them fevers and other diſtempers, expelled devils, and the water he bleſſed was a ſovereign remedy. He raiſed a child of four years old from death, whom *Theodoret* heard telling this miracle to his father. When this ſaint was ſick the people aſſembled about him to have his body, for which they had expreſly built a church, and *Theodoret* prepared a tomb; but the holy anchoret made them promiſe they would bury him on a mountain, whereunto this tomb was carried, in which he put what relicks he could get of the apoſtles and others, and ordered himſelf to be buried in another tomb. —— *Baradat* firſt took up his habitation

tation in a little hut, then mounted up a rock, and put himſelf in a kind of coffer, ſo little that he could not ſtand upright, and ſo ill cemented that he was juſt as in a cage expoſed to wind and weather. After a long ſtay there, at the perſuaſion of *Theodotus* biſhop of *Antioch*, he quitted this habitation and dwelt in the open air with his hands continually lifted up to heaven, being covered with a ſkin in ſuch ſort that he had nothing free but his mouth and noſtrils to breathe. He anſwered very humbly and pertinently to queſtions propoſed to him, and reaſoned better, ſays *Theodoret*, than thoſe who have ſtudied the labyrinths of *Ariſtotle*.

7. The third was *Simeon*, whoſe life contains ſo many wonderful things that ſeem to ſhock the underſtanding, and appear ſo contrary to the common inſtitution of anchorets, that I dare not tranſcribe it till I have firſt told the reader that it is written by the grave and venerable Bp. *Theodoret*, a contemporary and eye-witneſs of many of his actions, who apologiſes for it much in the following manner: this wonderful man's life is ſo full of extraordinary paſſages, and his virtue ſo much beyond the common bounds of nature, that tho' I myſelf am an eye-witneſs of theſe facts, and they are ſo well atteſted by the voice as it were of all the preſent race of mankind, yet I am almoſt afraid to venture upon writing them, for fear future generations ſhould treat them as fables. But I muſt deſire theſe perſons who criticiſe by wholeſale, before they fall foul upon this life, that they would conſider how God has operated things of the like nature, to awaken

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awaken and excite thoſe who are buried in ſleep, or ſunk under idleneſs. For who would not be ſurpriſed to ſee ſuch a holy perſon as *Iſaiah* walk about ſtark-naked? or not be inquiſitive to know the reaſons why God obliged the holy prophet *Oſea* to marry a noted whore? But as thoſe actions were ordained to cure the remiſneſs of the *Jews*, ſo theſe prodigies are uſhered in to make us more attentive to the ſaint's inſtructions. As kings alter the figures in their coins, ſometimes ſtamping on the reverſe a lion, ſometimes a ſtar, and ſometimes an angel, to give ſome new value to the money by this change; ſo the King of the univerſe adds theſe unuſual ſigns and methods to the common tracks of piety, to make his image ſhine more bright with the impreſſion of the God-head. This premiſed:

8. *Simeon* was born in 388 at a place called *Siſan*, on the frontiers of *Cilicia* and *Syria*, where he tended his father's ſheep. One day when the ſheep could not go a grazing by reaſon of the ſnow, he went with his parents to church, heard the goſpel read, and took ſuch particular notice of theſe words: *bleſſed are the pure of heart: bleſſed are they that mourn*, that he deſired an ancient man that was there to be his inſtructer; who told him the beſt way to regulate his future actions was to enter into a monaſtery, and offer up with an awful reſpect to God his prayers at the hours of *prime*, *terz*, *ſext*, *none* and *veſpers*; to bear hunger, thirſt, nakedneſs, contempt, affronts and ſickneſs; to mourn, to watch, and in a word to renounce all the pleaſures of the ſenſes and be deprived of all

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all kind of consolation, even from the angels of God. Such an unpleasing prospect might have deterred one less acted by the divine impulses of grace, but *Simeon* immediately obeyed the harsh dictates of his instructer, and in 401 entered into a neighboring monastery, where he remained two years an example of humility and regular observance. In 403 the desire of greater perfection carried him to *Heliodorus*'s monastery of 80 monks at *Teledan*, situated betwixt *Berea* and *Antioch*, where for ten years together he excelled in all virtues, and infinitely surpassed all the others in fasting; for whereas they eat once every day, or at least once every other day, he totally abstained from all food, except on *Sundays* only, distributing to the poor his daily allowance of bread and pulse. *Heliodorus* blamed this indiscretion, as he esteemed it, but did not prevail upon him to moderate but only to keep his austerities more private. The sequel of his life shews that this firmness proceeded from the H. Ghost, and not from wilfulness or self-conceit. To add unto instead of diminishing his sufferings, he took a rough cord made of palm, which served to draw buckets of water up, and tied it close about his naked body from the middle upwards. This cord eating into his skin, it caused a putrid sore, which was discovered by the blood that ran from it and the stench; for this he was severely reprimanded, and after he was cured dismissed from the monastery. Thence he retired to the most desart place of the mountain, and went down into a dry cistern, where he staid continually praising God. Five days after

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after the principal perſons of the houſe, repenting of what they had done, ſent to ſeek for, and having found him, drew him up with a cord out of the well. He returned with them, but made no long ſtay. For,

9. Having taſted the fruits of the deſart in his five days retreat, he longed to partake again of the ſame ſpiritual food, and for this end choſe a deſart place at the foot of the ſame mountain near a village called *Thelaniſſa*. There in a little cottage he aimed at copying the virtues of the heroes of the ancient teſtament, *Moſes* and *Elias*, and like them to faſt 40 days together without eating or drinking. He acquainted *Baſſus* with this deſign, who was viſitor of all the neighboring diſperſed monks, a chorepiſcopus and ſuperior of a monaſtery of 200 monks, who were all forbid to receive money, or go out of the monaſtery to buy neceſſaries, but live upon what nouriſhment God ſhould ſend them by the hands of the faithful. *Baſſus* telling him that this attempt drove at ſelf-murder, which far from a virtue was one of the blackeſt of crimes, he anſwered, that to prevent any ſuch danger he deſired a jar of water and ten loaves might be left with him, which he would make uſe of in caſe of neceſſity. This was agreed on, and he immured with his loaves and water for 40 days, when *Baſſus* removed the earth that faſtened up his cell, and entering found his proviſions untouched, and him proſtrate on the floor, without voice, motion, or reſpiration; but moiſtening his mouth with a ſponge he perceived he had life, and gave him the divine myſteries.

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ſteries. *Simeon* fortified with this roſe from the ground, and then with ſome difficulty chewed a little lettice and ſuccory. *Baſſus* returned home and related this wonderful hiſtory to his monks, and *Simeon* went on every year with his faſt of 40 days. His poſture of body in praiſing God on the firſt days of the faſt was ſtanding up, the following ones, being tired, ſitting down, and the reſt of the time ſtretched out half dead upon the cold earth.

10. In 416 he went from the foot to the top of the mountain, and ſhut himſelf up betwixt 4 walls without a cover; and that he might not paſs thoſe bounds, cauſed himſelf to be tied by his right foot to a huge ſtone with a chain of 20 cubits long. There his corporal food was boiled lentils and water, and his ſpiritual a conſtant meditation of things divine. *Meletius* a chorepiſcopus of *Antioch* adviſed him to remove this chain, by repreſenting to him that the will was ſufficient to keep the body in a reaſonable chain: and the ſaint in obedience immediately ſent for a ſmith to knock it off. This *Meletius* probably is the ſame with him who ſucceeded *Theodore* of *Mopſueſtia*, and was an intimate friend of *Theodoret*. *Simeon's* reputation at that time was diffuſed to the moſt diſtant regions, and people from different nations joined at his apartment like diſtant rivers that diſburden themſelves into the ſea. For there one might behold not only the inhabitants of the *Roman* provinces in the *eaſtern* empire, but alſo *Iſmaelites*, *Perſians*, *Armenians*, *Iberians*, *Ethiopians*, and even thoſe that inhabited the utmoſt limits of the *Weſt*,

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Weſt, the *Spaniards*, *Gauls* and *Britons*. Some implored the cure of dangerous and inveterate diſeaſes, others fruitfulneſs; and moſt went from him with a full grant of their petitions. This made him reſpected by thoſe who never ſaw him, and the ſhop-keepers of *Rome* had him in ſuch eſteem that they placed little images of this ſaint over their doors to protect them.

11. Impatient of theſe honors, he invented a way of life unknown before to mortal; for he reared up a pillar, and at the top of it a little cottage about 8 foot in circumference, on which he could lean, much of the ſame faſhion with the *Italian* pulpits. His firſt pillar erected in 423 was 9 foot high, his 2d in 427 was of 18 foot, his 3d in 430 of 33 foot, his 4th in 440 of 54 foot. On the top of theſe pillars S. *Simeon* dwelt, and from thence was ſurnamed *Stylites*, for *ſtylé* in *greek* ſignifies a pillar. Many ridiculed this new invention of gaining heaven foot by foot in proportion to the heighth of the pillar; and the monks of *Egypt* were at firſt ſo ſcandaliſed at it, that they threatened to have him excommunicated; but being better informed they reſpected his ſanctity: and *Domnus* Bp. of *Antioch* made him a viſit, and gave him the ſacraments. On this pillar he ſtood upright, unleſs when he bent himſelf at his prayers, for his cottage had no room for him to lie proſtrate at his length, that not being three foot long and he a very tall man; but his inclinations were very profound, touching his toes with his forehead, which he the more eaſily performed becauſe his continual faſtings had left him a lank hollow

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hollow body; and theſe inclinations were ſo frequent, that a man out of curioſity counted them one day to the number of 1,244. In this poſture he took the ſhort repoſe he had allotted himſelf, but on vigils of great feaſts he prayed all night, and the following day with hands ſtretched out till *none*; at which time he inſtructed the concourſe of people about his pillar, heard their demands, healed their ſores and ſickneſſes, and determined their diſputes. He continued this ſevere method of eating only once a week, and not eating at all for 40 days together every year. His habit was the ſkin of ſome beaſt, he wore a kind of hood or capouch upon his head, and carried a long beard.

12. From this pillar he inſtilled the words of life into the hearers hearts, converting infidels, *Iberians*, *Armenians*, *Perſians*, but moſtly *Arabian Iſmaelites*. They came to ſee him in great troops of two or three hundred together, and ſometimes no leſs than a thouſand; abjuring the errors of their anceſtors with a loud voice, particularly the worſhip of *Venus*, breaking their idols to pieces in his preſence, and receiving the ſacrament of baptiſm from him, with inſtructions what to believe and how to live. *Theodoret* ſays, that once he had like to have been cruſhed to pieces in the crowd that came to receive his bleſſing. He adds, that *Simeon* foretold two years before-hand a drought and famine; and another time the plague of caterpillars. The emperor *Marcian* came in diſguiſe to ſee him; the king of *Perſia* honored him very much, and informed himſelf very minutely of his life and miracles.

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miracles. The queen begged ſome of the oil he had bleſſed, and received it as an ineſtimable preſent; and the courtiers, in ſpite of the *Magi*'s calumnies, called him a man divine. In the midſt of this glory he was profoundly humble, looking upon himſelf as the laſt of mankind. He was eaſy of acceſs, ſweet and affable; freely converſing with the tradeſman, the day-labourer, and the beggar. He told them who were cured by his prayers: if any one aſk you who cured you, ſay God cured me; but have a care of ſpeaking of *Simeon*; for if you do you will relapſe again into the ſame diſtemper. Thus far *Theodoret*, who writ his life to the year 440, about 17 or 18 years before his own death, which happened this year or the next.

13. This author was a biſhop adorned with many qualifications worthy his character. He was a ſincere admirer of ſolitude, and next to being alone deſired to be with the ſolitary monks of the deſart, whoſe virtues had enriched his dioceſe. However when his duty called him from his loved retreat, he haſted away to mingle with buſineſs and the hurries of the world: this engaged him in his own dioceſe to frequent the idolaters and heretics, and often to go to *Antioch*, either upon ſummons to appear in councils of the *eaſtern* biſhops, of which he was the ſoul and eye, or at the preſſing inſtances of the patriarch, who found by happy experience the benefits that accrued to his flock from his many ſermons and inſtructions there. He had a large infuſion of ſweetneſs in his temper, and readily complied with his friends in ſmall concerns, even againſt

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againſt his judgment; but in the cauſe of God and religion was inflexibly good, and relentleſs to the power of threats and entreaties. His zeal, public-ſpiritedneſs and charity made the biſhop, the patriot, and the common father ſhine in him conſpicuous; and his piety and learning, if they had not been ſtained with ſome of the lighter ſpots of *Neſtorianiſm* and *Pelagianiſm*, might have ranked him with the doctors of the church, with the *Baſils*, the *Gregories*, the *Chryſoſtoms*, &c. His writings contain a pleaſing variety of ſubjects, all which he handles with that rare felicity mentioned by *Horace* of being clear and conciſe at once; his ſtile maintains the purity of the *Attic* diction, and a juſtneſs of thoughts not debaſed by mean and vulgar expreſſions. His *Commentaries* on the ſcripture, that is, on the epiſtles of S. *Paul*, the ten firſt books of the *Old Teſtament*, the *Pſalms*, *Canticles*, *Prophets* greater and leſs, expound the literal ſenſe with a neat plainneſs, not running into uſeleſs digreſſions. In his polemic tracts he ſometimes draws conſequences too ſubtile or too remote from principles to do much execution, but generally he makes uſe of ſtrong nervous reaſons to the beſt advantage, by dint of which he forces his adverſaries trenches and purſues his victory to the laſt: his *Church-hiſtory*, which contains the ſpace of 105 years from *Arius*'s beginnings to the death of *Theodorus* of *Mopſueſtia*, is furniſhed with many momentary tranſactions treated at large, and much better penned than *Socrates* or *Sozomen*'s hiſtories; but is faulty in the uſe of ſtrained metaphors and falſe chronology, which has much

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leſſened the reputation of this valuable work. This laſt fault runs through his *Philotheus* (a book that deſcribes the lives of 30 eminent *eaſtern* monks, *viz.* SS. *James* of *Niſibis*, *Julian Sabas*, *Marcian*, *Euſebius*, *Publius*, *Aphraates*, *Theodoſius*, *Macedonius* the barly-eater, *James*, *Baradat*, *Simeon Stylites*, &c. already mentioned) which he avoids in his *heretic fables*, not fixing the actions he recounts to any preciſe point of time. His *letters* are worked up with much delicacy, and we may reaſonably ſuppoſe that his numerous *ſermons*, now loſt, were compoſed with no inferior elegance. But his books of the moſt erudition, according to *Du Pin*, are his 12 diſcourſes of *curing the Greeks affections:* in his (1.) he ſhews the *Chriſtians* belief well grounded: in (2.) that *Moſes* gives a more ſatisfactory account of the creation than the heathen philoſophers: in (3.) he proves the *Chriſtians* notions of ſaints and angels to be ſolid, as the *Heathens* of their ſubaltern gods was ſenſeleſs: in (4.) he proceeds much to the ſame purpoſe as in 2d: in (5.) he ſpeaks of man's nature: in (6.) he proves a providence: in (7.) confutes the *Pagan* ſacrifices, and proves from the *Jewiſh* prophets that their ſacrifices were only calculated for an imperfect ſtate: in (8.) ſhews that the *Greeks* of all perſons in the world ſhould not object the veneration of ſaints to *Chriſtians*, ſince they had their gods, their half gods, and men naturaliſed gods into the bargain: in (9.) he ſhews the excellence of the ſaints, and the powerful protection and aſſiſtance they grant to their clients and interceſſors: in (10.) he draws a pa-

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a parallel betwixt the *Pagan* and *Jewiſh* prophecies, evidencing the truth of theſe and the falſhood of thoſe: in (11.) he lays down the various ſentiments of the end of the world: in (12.) he evinces that the apoſtles lives infinitely excelled thoſe of other men. This is a ſhort detail of his works, which have loſt much of their eſteem for ſome expreſſions tinctured with *Neſtorianiſm*, and others that gave the firſt occaſion to the *Greek* church of denying the proceſſion of the H. Ghoſt from the Son.

14. It is thought S. *Proſper* died at this time: his life is a matter of much difficulty, becauſe various actions are aſcribed to ſome *Proſper* of this time, which cannot be aſcertained to appertain to this ſaint: but what is dubious I ſhall mention as ſuch, and relate what with more certainty belongs to him. According to a confeſſion of *Proſper*'s, about which authors are divided, he was delivered by baptiſm from the ſlavery of the devil at an age when he was uncapable of knowing the miſery of that condition; but fell from this happy freedom, by yielding to the promiſes of ſin, without any other advantage than baneful pleaſures and the ways of death. He bluſhed to find himſelf ſubjected to ſo baſe and tyrannical a maſter, and called aloud upon the divine mercy to break his chains, and return by acts of humiliation and the ſevereſt penance to the ſervice of him who had bought him at the expence of his own life. ——Thus far the confeſſion. What follows is from a poem, that venerable *Bede* attributes to him, inſcribed to his wife, to exhort her to

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piety from the consideration of the frail state of human things, from the miseries of the times, and from *Christ*'s sufferings for us, whereby we have contracted a debt of thinking no sufferings too great to undergo for him. Let us then, says he, strive to reflect the brightest ideas of virtue upon one another by a mutual example, of assisting and being each others guardians. He kept correspondence with S. *Austin*, and in 429 writ a celebrated letter with an account of the *Semipelagians* in *Provence*; in 430 he writ his treatise *of ungrateful persons*; in 432, 3, 4, his answers to the objections of the *Gauls*, to the *Genoese* and *Vincent*'s objections; as also to *Cassian*'s conferences, from whence people easily sucked in poison, by reason of the authority and piety of the author. The 13th conference, wherein *Cassian* introduces his own sentiments under the name of the abbot *Cheremon*, was about grace; and from thence S. *Prosper* extracts 12 propositions, whereof the first, *viz. God is the beginning of all our good works and thoughts*, being catholic, confuted by consequence the other eleven. After this, being secretary to the pope, 'tis probable he did not think it adviseable to enter the lists against the *Massilians* under his own name, but writ under the notion of an indifferent person *of the vocation of Gentiles*, wherein he confutes the enemies of grace after a more moderate way than in his foregoing works. See note. He writ a chronicle in 2 parts, (1.) from the creation to 378, and (2.) from thence to 455. His other writings are sentences extracted from S. *Austin*, *a paschal cycle*, *a commentary on the* 50 *last*

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laſt pſalms, and ſome *epigrams*. As to his ſtile it is nervous and maſculine, not worked up with ornaments, which would be very improper for the intricate matters he treats of; but excells in a plain neatneſs, a clear method, and cloſe reaſonings, whereby he ſolves the difficulties and illuſtrates the obſcurities that otherwiſe would perplex the readers.

15. *Voadinus* biſhop of *London*, not ceaſing to remonſtrate to *Vortigern* his impious adultery with *Frowena*, gained the crown of martyrdom, being ſlain by her father *Hengiſt*. His affairs began now to look with certain hopes of ſucceſs, for he who could do moſt againſt him, prince *Vortimer*, was taken out of this life either by *Frowena*'s poiſon or by ſome natural diſtemper; and the *Britons* were ſo diſpirited at the loſs of their general, that they could not withſtand *Hengiſt*'s forces, augmented with a conſiderable acceſſion of freſh troops. In theſe circumſtances he attacked thoſe few who greatly ventured for their country, and overpowering them with numbers put them to rout, and laid waſte the places where he came. Then, ſays venerable *Bede*, public as well as private ſtructures were overturned, the prieſts were every-where ſlain before the altars, the prelates and the people without any reſpect of perſons were deſtroyed with fire and ſword; nor were there any to bury them thus cruelly ſlaughtered. After this victory *Hengiſt* was a ſecond time proclaimed king of *Kent*, to which time his ſucceſſors fix the *Æra* of the kingdom of *Kent*.

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16. *Majorian* was conſtituted emperor of the *Weſt* by *Leo* the emperor of the *Eaſt*, and ſent by him with a great train into *Italy*, where he was received with univerſal applauſe. He applied himſelf with conſtant application to buſineſs, made choice of the ableſt perſons for miniſters of ſtate and generals, and ſecured *Italy* from *Genſeric*'s inſults, who had this year rigged out a fleet againſt it, by giving him battle and forcing him to retire inglorious home. *Genſeric*, unwilling to have numbers of enemies on his hands at once, conſented ſo far to the emperor *Leo*'s demands of having *Valentinian*'s family ſet free, that he ſent him *Eudoxia Valentinian*'s relict, and his ſiſter *Placidia*, who was married to *Olybrius*; but as for *Valentinian*'s daughter, the princeſs *Eudocia*, he made her be married to his ſon *Huneric*.

Of CHRIST 458, 9, 60. *Of* LEO *and* MAJORIAN 2, 3, 4. *Of* LEO 19, 20, 21.

1. *MAJORIAN* after this victory ſupplied the coaſts of *Italy* with ſtrong garriſons, and having regard for the church as well as the empire, at the pope's inſtance enacted a law prohibiting women offered by their parents to take the ſacred veil till they were 40 years old, having till ſuch time full power to marry. This law put an effectual ſtop to forced vows proceeding from parents falſe zeal or ambition, but did not touch ſuch perſons as voluntarily choſe to conſecrate their virginity to God, tho' theſe S. *Leo* condemned of prevarication if they offered to marry.

Another

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Another part of this law was againſt widows who refuſed to marry a ſecond time, not out of love of continence, but of liberty.

2. S. *Leo* writ to *Nicetas* of *Aquileia* and *Neonas* of *Ravenna* the reſolutions of their caſes propoſed to him. *Nicetas*'s was of people who when *Attila* ravaged that town were carried away captives, whereof ſome eat ſacrificed food, others were rebaptiſed, and ſome at their return found their wives married to other men. As to the wives S. *Leo* reſolves, they muſt return to their firſt huſbands under pain of excommunication, becauſe the ſecond marriage did not ſubſiſt: that they who were rebaptiſed, or had fed upon idol-meats out of ignorance or fear, muſt undergo a ſtate of penance, to be meaſured rather by the intenſeneſs of ſorrow than the length of time; and that they who had been but once baptiſed, and that by the heretics, are only to be confirmed by the impoſition of hands with the invocation of the H. Ghoſt. *Neonas*'s queſtion was about children who had been carried away captives in their infancy, and did not know whether they were baptiſed or not: to which S. *Leo* anſwers, that if theſe children are not in danger of death they muſt take time to find out if they were baptiſed, and if they cannot know upon enquiry to baptiſe them.

3. He writ to the emperor *Leo*, whom he had by his laſt prevailed with not to call a council, to urge him to juſtice at *Alexandria*, and not to allow the heretics the conference he propoſed, tho' he was willing to ſend the legates the emperor deſired, not to diſpute about the faith but

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to inſtruct the ignorant. This letter is dated the 22d of *March*, and the 17th of the following *Auguſt* he ſent for deputies the biſhops *Domitian* and *Geminian*, and three days after an ample account of the faith, much of the ſame nature of his letter to *Flavian*; with the authority of the ancient fathers to prove his aſſertions. He had writ to *Anatolius* and the emperor about one *Atticus*, a prieſt who had preached at *C. P.* againſt the council of *Chalcedon*, and required that he ſhould make a public recantation, by condemning *Eutyches*'s doctrine; whereupon *Atticus* writ his juſtification, and proteſted that he had an averſion for *Eutyches*; but S. *Leo* writ again to *Anatolius*, to let him know that this proteſtation was far from being ſatisfactory, it being no ways inconſiſtent to have an averſion for the man and a love for his errors; and that therefore unleſs he ſubſcribed to the council of *Chalcedon*, he muſt be puniſhed according to the tenor of that council.

4. The metropolitans of the *Eaſt*, who had been laſt year conſulted about this council and *Elurus*'s ordination, ſent their ſynodical anſwers, to the number of 36, ſubſcribed by the inferior biſhops. They all concluded *Elurus*'s ordination null, and all except *Amphilochius* of *Sida* approved of the council. *Baradat* the monk writ his to the ſame purpoſe, with many expreſſions of ſcripture adapted pertinently enough to the name of *Leo*. S. *Simeon Stylites* wrote to the emperor too, but his letter is loſt; however *Evagrius* has preſerved this following one on the ſame ſubject to *Baſil* biſhop of *Antioch*. Now it

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it is time for us to exclaim: bleſſed be God that has not turned away our prayer, nor his mercy from us ſinners. Your letter affords me ample matter to admire the emperor's zeal and piety, as well in regard of the biſhops ſacred perſons, as of the faith they have taught. This is a gift which comes not from ourſelves, as the apoſtle ſays, but from God, who has granted it to our prince by the merit of your prayers. —— And therefore I, tho' a vile abject worm and an abortive monk, would not be wanting to declare my ſentiments to the emperor concerning the faith of the 630 biſhops in the council of *Chalcedon*, and to aſſure him that I am inviolably fixed to that faith, as being demonſtrated and confirmed by the inſpiration of the H. Ghoſt. For if our Saviour, where two or three are gathered together in his name, is in the midſt of them, how ſhould it be otherwiſe than that the H. Ghoſt ſhould be from the beginning and afterwards with ſo many and ſo holy biſhops in the council? —— Go on then boldly in defence of piety like *Jeſus* ſon of *Nave*, that true ſervant of God, in defence of the people of *Iſrael*. I humbly deſire you would ſalute from me the clergy obedient to your ſanctity, with all the faithful and bleſſed people.

5. *Baſil* to whom he writ did not long ſurvive this letter: he was ſucceeded by *Acacius*, who was ſcarce inſtalled but a dreadful earthquake happened at *Antioch*, which they reckon to be the ſixth ſince the foundation of that city, and which *Iſaac* a prieſt there pathetically deſcribed in verſe. This *Iſaac* had compoſed ſeveral

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veral other works in the *Syrian* language, the chief of which were againſt the *Neſtorians* and *Eutychians*. The ſame year with this *Baſil* died *Baſil* of *Seleucia*, *Juvenal* of *Jeruſalem*, and *Anatolius* of *C. P.* *Baſil* of *Seleucia*'s cowardice in the mock-council of *Epheſus*, and his poor excuſes in the council of *Chalcedon*, tranſmit to poſterity no favorable idea of his life: his 40 homilies on the ſcripture, perchance, may be more agreeable to ſome taſtes: they contain a number of pompous expreſſions that as it were rarify a little ſenſe into a large extent, and ſhew the author in poſſeſſion of all the high flights and daring figures of rhetoric, which he ſcatters about with a profuſion that cloys inſtead of charming, notwithſtanding the ſmoothneſs of his periods, which fall away with an almoſt conſtant harmonious ſound. *Juvenal* was ſucceeded by *Anaſtaſius*, according to S. *Euthymius*'s prophecy. He went one day to viſit this holy monk, who ſeeing him at a diſtance told his companion to be in readineſs for the reception of the patriarch of *Jeruſalem*, and at his nearer approach addreſſed himſelf to him as to a patriarch. Upon which his companion whiſpered him, that this was not the patriarch but the treaſurer *Anaſtaſius*, as plainly appeared by the colour of his cloaths. S. *Euthymius*, mightily amazed at this, ſaid: believe me, ſon, till you ſpoke to me, I ſaw him clad in white, and then ſpoke out aloud: aſſuredly I am not deceived: doubtleſs God will accompliſh what he has foreſeen and pre-ordained: for *his gifts* and calling *are without repentance*. To *Anatolius* ſucceeded

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ſucceeded *Gennadius*, who choſe for his œconomiſt one *Marcian*, formerly a *Novatian*: this *Marcian* had no ſooner taken poſſeſſion of his office, but he ordered that every particular church ſhould take their offerings: whereas before the great church had all the offerings of particular ones. This put a ſtop to the œconomiſts rapacious avarice. *

6. The council of *C. P.* took care to deſtroy it in its moſt pernicious branch, by enforcing the canons againſt ſimony: nothing more of this council is extant, tho' it is not to be doubted but the main deſign of it was to aboliſh *Eutychianiſm*; for which end the pope's legates and ſo many metropolitans were aſſembled together. Some add, that the magnificent ſtructure of the church *Anaſtaſia*, formerly S. *Gregory*'s habitation, was now finiſhed, and the dedication celebrated by theſe biſhops: but this ſeems to have been performed long before under *Theodoſius*, tho' probably the anniverſary dedication might be kept with more than uſual ſolemnity on account of the virgin and martyr S. *Anaſtaſia*'s relicks, which had laſt year been tranſlated thither; by which means that church had the title of *Anaſtaſia* upon a double ſcore, firſt for the reſurrection (of the faith) in *greek anaſtaſis*, and then for this holy lady's reliques. At that time they deſired the emperor to turn *Elurus* out of *Alexandria*; but the powerful protection of *Aſpar* and *Baſiliſcus* hindered for a while the effects of their petition.

7. S. *Leo* directed a letter to the biſhops of *Campania* to break off a cuſtom they had of publiſh-

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publiſhing out of a paper the nature of ſuch crimes as had been privately confeſſed; ſince, ſays he, the manifeſting the guilt of their conſciences to the prieſt only is ſufficient. For tho' this may ſeem to argue the power of their truſt in God, when the fear of him ſurmounts all the apprehenſions of ſhame from man, yet ſince the ſins of all men which demand expiation by penance are not of a nature fit to be publiſhed, let ſuch an unauthoriſed cuſtom be removed, for fear of driving many from the remedies of penance out of ſhame or fear of letting their enemies into a knowledge of their guilt, and of expoſing themſelves thereby to the edge of the laws. For that confeſſion ſuffices which is firſt made to God and then to the prieſt, who is appointed to intercede with God on behalf of the penitents. And then greater numbers may be prevailed on to ſubmit to penance, if the ſecrets of their conſciences are not made public. *

8. At length *Gennadius*'s preſſing inſtances prevailed, and *Elurus* was baniſhed to *Gangra*: but his friends at *C. P.* procured orders that he ſhould firſt come thither. *Gennadius* at this took the alarm and writ to the pope about it: and the pope, who apprehended that *Elurus* by a feigned profeſſion of faith might obtain a peaceable poſſeſſion of the ſee he had uſurped, writ to the emperor and *Gennadius*: to the emperor to extoll his reſolution and greatneſs of mind in baniſhing *Elurus*, and to exhort him not to hearken to *Elurus*, whoſe crimes were of ſo black a nature that no profeſſion of faith, whether true or counterfeit, could capacitate him for

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for any biſhoprick, much leſs for the ſecond of the univerſe. That to *Gennadius* was of the ſame date, *viz. June* 17, and to the ſame purpoſe; with a caution not to let any at *C. P.* communicate with *Elurus*. Whether *Elurus* came to *C. P.* or not is uncertain; but this we know, that his ſentence of baniſhment was put in execution, being firſt conducted to *Gangra*, and from thence for ſeditious diſcourſes removed to the *Tauric Cherſoneſus*, and about the middle of *July* a new patriarch of *Alexandria* was elected, called *Timothy Salofacial*, that is, *the white*. He was ordained by ten *Egyptian* biſhops, whereof he immediately ſent an account to the pope. His ordainers and clergy did the ſame, and the bearers of theſe letters were *Daniel* a prieſt and *Timothy* a deacon. The pope anſwered them the 18th of *Aug.* congratulating them for their election, and exhorting them to peace and the uſe of gentle methods in bringing back heretics to the church; and deſiring the biſhop in particular to write to him from time to time what advances were made in his church towards peace and a reunion of divided members.

9. The empreſs *Eudocia* died the 24th of *October*, as S. *Euthymius* had foretold her; ſhe had built a church in honour of S. *Peter* about a league off his *laura*, whither ſhe went in *Eaſter* time to ſee a large ciſtern ſhe had ordered to be made, when, caſting her eyes on the cells of the *laura* ſcattered up and down the deſart, ſhe found her heart enlarged with a ſort of a yet-unfelt tranſport of joy, and her thoughts fixed with that paſſage of ſcripture: *how goodly are thy tents,*

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tents, O Jacob, and thy tabernacles, O Iſrael! and in this diſpoſition ſent *Gabriel* abbot of S. *Stephen* to *Euthymius*, to deſire to ſpeak with him, that ſhe might receive the word of life from his mouth, but with a deſign of ſettling a foundation for his *laura*. At meeting *Euthymius* ſpoke to her firſt, ſaying: daughter, ſince your departure is at hand, why ſhould you be ſolicitous and diſſipate your ſpirit by a multiplicity of concerns: mind only thoſe things which belong to your paſſage from this life, but neither by word or writings think of me as to any preſents or rents, but when our common Lord ſhall have taken you to himſelf, then remember me, and implore his mercy to take me to him when and how he judges beſt. *Eudocia* by this anſwer perceived he had read her thoughts, and therefore, aſſured of the truth of his prediction, prepared herſelf in a ſutable manner for death. She was now 67 years old, of which ſhe had reigned 36, and ſpent 11 in her widowhood at *Jeruſalem*. She had founded ſeveral monaſteries and built many churches, in which number is S. *Stephen*'s, erected at the place of his martyrdom, which was capable of holding 10,000 perſons: this church was endowed with S. *Stephen*'s body, and large revenues which ſhe left to the abbot *Gabriel*'s adminiſtration; ſhe built up the walls of *Jeruſalem*, which made ſome people apply to her *Pſalm* 50. *v.* 18. *Do good in thy* eudokia (*i. e.* good will) *unto Sion, and the walls of Jeruſalem ſhall be built up.* In this pious work, and in her other charities to the poor, the churches, hoſpitals and monaſteries, beſides

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beſides the preſents of ſacred vaſes, ſhe ſpent no leſs than 2,480 pounds of gold. She was a perſon endowed with rare qualifications both of mind and body, but very much inferior to *Pulcheria* in a political capacity: for this princeſs with a diſcerning eye diſtinguiſhed her ſubjects merits, and proportioned to them offices and rewards; whereas *Eudocia* was often governed by caprice in the choice of her officers, and ſeems to have formed that wrong notion of herſelf and others, that a perſon excellent in any kind muſt be capable of every thing: of which I ſhall only give one inſtance in her making *Cyrus* her general in *Africa* upon his preſenting her with an agreeable copy of verſes he had compoſed; but his ſword had not his pen's good ſucceſs, for he loſt the capital of *Africa*, and brought no laurels back to *C. P.* Some aſperſe her with the baſeſt of crimes, ingratitude; and indeed ſhe would have been the laſt of womankind had ſhe comported herſelf to *Pulcheria* in the manner *Theophanes* deſcribes: but it would be unjuſt to faſten on her ſo black a character, barely upon the credit of a fabulous author. She wrote the hiſtory of SS. *Cyprian* and *Juſtina* in verſe, and alſo turned into verſe the firſt eight books of the ſcripture, with the prophets *Daniel* and *Zachary*, keeping conſtantly cloſe to the letter and refraining from poetic licence, leſt by endeavoring to enliven ſhe ſhould alter the ſenſe. At the end of every book ſhe put theſe verſes:

Empreſs Eudocia, *from* Leontius *ſprung*,
This book of life in Grecian *verſe has ſung.*

Theſe

Theſe verſions are no longer extant: but another work by ſome aſcribed to her is, *viz. Chriſt's life*, in the very words and verſes of *Homer*, therefore called *Homer's centons*; tho' others give the honour of this piece of labour and memory to *Pelagius* the patrician.

Of CHRIST 461 *to* 467. *Of* LEO 5 *to* 10, *and* MAJORIAN 5. *Of* SEVERUS 1 *to* 4. *Of* LEO 21. *Of* HILARY 1 *to* 6.

1. AT this time died S. *Simeon Stylites*. Having bent himſelf down to pray, he remained in that poſture for three days, that is, *Friday*, *Saturday* and *Sunday*. *Antony* his diſciple wondering at this, went up the pillar and ſaid: riſe up, my maſter, and give your benediction to me and the people here, who with longing expectations have waited for it three days and nights: but perceiving he did not anſwer, he approached gently his ear without touching him, and found him breathleſs and motionleſs ſtretched out upon the ground, but ſmelt at the ſame time an excellent odour iſſuing from his body. Then concluding he was dead, he kiſſed his eyes and beard, crying out: to whom, maſter, do you leave me now? Where ſhall I find your angelic doctrine? Who can now behold your pillar without you and contain his tears? What anſwer can I give to the ſick who come to ſeek you? In this ſtreſs of ſorrow *Antony*, being agitated with various concerns and harraſſed out with cares, ſunk into ſleep, in which he thought S. *Simeon* appeared to him, with

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with assurance that he would never abandon that pillar, that mount, that place, but that he must send news of his death with great secrecy to *Antioch.* Accordingly awaking he acquainted the Bp. *Martyrius* with it, who came for the body with three bishops, and a troop of soldiers to guard it, for fear it should be seised upon by some of the neighboring towns. It was carried to *Antioch* with hymns and psalms; but the people of the country were much displeased at this, as thinking that with his body they had lost his protection, and that the more, because the bishop would not let any of them touch it. On the way it wrought many miracles, and one of them was the curing a man who had been 11 years deaf and dumb. The people of *Antioch* with songs and lighted flambeaux met this holy body, which was first deposited in the great church, then in another, and lastly in that called *Penance*, where it was the instrument of greater miracles than were performed in his life-time.

2. *S. Leo* soon followed S. *Stylites* to eternal happiness. He was stiled *the great*, a title which no one better deserved than himself, for he had extended his dominion over the kingdom of darkness by the arms of knowledge and piety, beat up every-where the quarters of vice, had subdued the various heresies of the *Arians*, *Manichees*, *Priscillianists*, *Nestorians*, &c. and triumphed over *Eutychianism* that had seised upon the capital, and spread its infection to the very extremities of the *East*. With an unwearied vigilance he watched over all the churches of the universe, insomuch that scarce any affair of im-

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portance was any where tranſacted without him. To him all the particular churches had recourſe, and from him they learned how to make diſcipline flouriſh, and the ancient canons to remain in their full vigour. To him *Rome* once owed her liberty, and another time the preſervation of her churches, as well as the building of ſome others at his expence, as alſo the number of ſermons which he preached, in ſome reſpect the moſt beautiful that ever adorned the *latin* language. It muſt be acknowledged indeed, that the thoughts themſelves are not often properly bright, tho' they are every-where juſt; but as they appear in his poliſhed ſtile, with a majeſty of expreſſion meaſured out by the moſt harmonious cadences, they charm the ear and carry the mind beyond what the tongue can utter. The ſame may with proportion be applied to his letters. He governed the church twenty years, and was ſucceeded by *Hilary* his arch-deacon, the ſame *Hilary* (or *Hilarus)* who had been his legate in the council of *Epheſus*, and ſo well defended there the rights of the church.

3. *Rome* loſt the ſame year the head of the *weſtern* empire as well as the head of the church. For *Ricimer*, who was *Majorian*'s general, plotted with *Severus* and murdered him. This was a fatal blow to the empire, whoſe luſtre revived under him, tho' only like a winter's ſun, that appeared of the lateſt and ſunk too ſoon in night. For he had forced the *Goths* to ſue for peace, and ſtruck ſuch a terror into *Genſeric* king of the *Vandals*, that he ſolicited peace upon terms very advantageous to the empire. *Majorian* was

ſucceeded

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ſucceeded by *Severus*, who had complotted his death.

4. In *Britain Hengiſt*, not content with what he already poſſeſſed, projected means of acquiring more by treachery. For this end he inſinuated to the *Britiſh* nobility his deſire of peace with them, which if they granted he promiſed to turn his arms againſt the *Picts* and *Scots:* to treat of this more amply a meeting was agreed upon, with this proviſo, that there ſhould be 300 only of each ſide, and they unarmed; the place they pitched upon was *Saliſbury-plain*, where *Hengiſt* prepared a ſumptuous entertainment, towards the end of which, at a ſignal given, the *Saxons*, who had ſhort ſwords under their cloaths, drew them out and ſtabbed the *Britiſh* nobility. Of this inhuman maſſacre, committed contrary to public faith upon their unarmed gueſts, amidſt the ſocial intercourſe of cups and converſation, there was not long after erected a monument, which remains to this day, called *Stone-henge*, it being a place encompaſſed with a ditch, in which are placed, as in a threefold crown, ſtones of a vaſt bulk, ſome of 28 foot high and 7 broad, over which ſome are laid a-croſs, and others fallen down by length of time. Of theſe Mr. *Bevil Higgons* writes thus.

5. Theſe monuments are looked upon by the ignorant common people hereabouts as the effect of magic, for which they have a tradition, that they were conveyed to the place where they now ſtand by the art of *Merlin* a famous *Britiſh* enchanter. That which ſeems to give credit to the belief of the people is, the vaſt bulk of the

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ſtones, which are too heavy to be brought far by any carriage known in that age, which we muſt ſuppoſe very rude in mechanics, there being no quarries of ſtone whence they could be brought within a great diſtance: beſides, they tell you it is impoſſible to number theſe ſtones; but this is certainly a miſtake, the difficulty of the numeration ariſing from the confuſed and irregular order in which they lie, as my Lord *Bacon* obſerves in optics, *Pluralitas partium, ubi ordo abeſt, inducit ſimilitudinem infiniti, ac impedit comprehenſionem:* ſo the ſtars by their confuſed appearances have made the ignorant of all ages conclude them to be innumerable. The difficulty is to anſwer how thoſe vaſt ſtones came thither; but this queſtion will fall to the ground, if we ſubmit to the opinion of the judicious, that theſe ſtones are not natural, but artificial, and ſo conſequently made upon the place.

6. At the ſame time they murdered the *Britiſh* nobility they took *Vortigern* priſoner, bound him in chains, and threatened him with death unleſs he ſurrendered up to them three provinces. *Vortigern* readily complied, and * they took poſſeſſion of three provinces, which contain theſe five counties, *Eſſex*, *Suſſex*, *Surry*, *Norfolk* and *Suffolk*. *Vortigern* retired into *Wales*, the people fled from the *Saxons* fury, and religious men, ſays *Malmeſbury*, eſcaped to deſarts, woods and rocks, carrying with them the relicks of ſaints.

7. One *Hermes* was ordained biſhop of *Beziers*, but the inhabitants not admitting of him becauſe of the irregular life they ſaid he had led, he

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he went to *Narbone*, and was put in poſſeſſion of that church, to which he was nominated by his predeceſſor S. *Ruſticus*. Complaints of this were ſent to *Rome*, firſt to S. *Leo* and now to his ſucceſſor *Hilary*, who demanded of *Leontius* that the biſhops on both ſides ſhould ſend up to *Rome* their atteſtations in writing. Theſe writings being arrived, and the deputies of both ſides being heard, the pope in his anniverſary council determined that out of love to peace *Hermes* ſhould remain biſhop of *Narbone*; but in penalty of accepting a nomination in the biſhop's life-time, this clauſe ſhould be added, that he ſhould not ordain any biſhop, but that that power ſhould be tranſlated to the biſhop of *Uzes* till *Hermes*'s death, and then return back to the ſee of *Narbone*: that to avoid the like inconveniences, a provincial council ſhould be held yearly, where leſſer matters ſhould be determined, and the greater ones ſent to the pope. *

8. He received from general *Gunderic* complaints of *Mamertus* of *Vienna*'s invading the territory of *Arles*, by ordaining a biſhop at *Die* againſt the will of the people, and againſt the regulation determined by S. *Leo*. Upon this the pope writes to *Leontius* of *Arles*, and blames him for not acquainting him with theſe proceedings, telling him to put in execution his laſt year's ordinance of a yearly council and the examine of the affair, and ſend an account to him. It was accordingly ſent by the council, conſiſting of 20 biſhops, and * the pope's anſwer, *Feb.* 24, was, that both *Mamertus* and the biſhop of *Die* deſerved to be depoſed, but for

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peace ſake he was willing to uſe more moderation, and only charge the Bp. *Veranus*, one of the council, as delegate of the holy ſee to admoniſh *Mamertus* to deſiſt from ſuch attempts for the future, under pain of being deprived of the juriſdiction of the four churches of his province, and ſubjecting them to *Arles:* and that as for the biſhop of *Die*, he might be confirmed in his ſee by *Leontius* of *Arles* if he thought fit.

9. This affair was no ſooner terminated, but the pope received new complaints out of *Spain* from *Aſcanius* Bp. of *Tarragona* and his ſuffragans, of *Silvanus* of *Calahorra*, a biſhoprick of the ſame province, on the borders of *Navarr*, 90 miles E. of *Burgos*, who in 457 had ordained a Bp. that the people had not demanded, and inſtead of mending, upon their gently remonſtrating to him the irregularity of this conduct, had proceeded to other innovations, and taken a curate of a little town, whom he made biſhop of the place againſt his will, and that alone, without the aſſiſtance of any other Bp. becauſe the biſhop of *Saragoſa* had conjured them not to join him.* After this they writ a ſecond letter to the pope about *Ireneus*, whom *Nundinarius* biſhop of *Barcelona* had made his univerſal legatee, and deſired he might ſucceed in his biſhoprick. Now this *Ireneus* was already biſhop of a church originally dependent on *Barcelona*, and was a perſon of a good repute, much deſired by the clergy and the principal people; ſo that the biſhops aſſembled in council conſented to this tranſlation, and deſired the pope to confirm it. The pope examined theſe affairs in

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in a council held at *Rome* the 17th of *November*, compoſed of 48 biſhops, whereof one was S. *Maximus* of *Turin*, and the reſult of the council was contained in a letter to the biſhops of *Spain* dated the 30th of *December*. That by reaſon of ſeveral letters from the magiſtrates and principal people of *Spain*, and conſidering the neceſſity of the times, he pardoned *Silvanus* what was paſt, in caſe that for the future he never attempted to ordain any one without the metropolitan's conſent: as to *Ireneus*, he ordered he ſhould return to his firſt church, and made laws againſt tranſlations from one to another biſhoprick, againſt biſhops nominating their ſucceſſors, *&c.* The neceſſity of the times, of which the pope ſpeaks, ſeems to be the irruption of *Barbarians* and the *Goths* in particular, and *Silvanus*'s being a perſon neceſſary to the ſtate, and of too great authority to be uſed roughly, tho' he deſerved it.

10. *Ingenuus* of *Embrun*, metropolitan of the maritime *Alps*, who was preſent at this council, complained, that in that of 462 *Auxanius* had impoſed upon the pope, and by obreptitious pretences obtained a grant to the prejudice of his metropolitan dignity, to divide the dioceſes of *Cemelé* and *Nice*, which S. *Leo* had united in one biſhoprick. Upon this the pope orders *Leontius*, *Veranus* and *Victurus* to reviſe the cauſe, and having had their relation of it, confirmed this union of thoſe two ſees, which were not far from one another. Both theſe towns are very ancient; but at that time *Nice* was but an obſcure town, and *Cemelé* a handſom city;

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whereas now *Nice* is a large ſtrong town, and *Cemelé* nothing but a heap of ruins.

11. *C. P.* was in danger of being reduced to the ſame condition. For a dreadful fire broke out that burned down 8 wards of the city. It had been foretold by *Daniel Stylites*, and that the means of preventing it was to deprecate God's anger by public prayers twice a week; but this advice was little regarded till juſtified by the event; and then the ſad and fruitleſs remembrance of his words made them run to him, with lamentations in their mouths for the loſs of their houſes, goods, friends, wives, and children: the ſaint, touched with their afflictions, poured out his tears and ſtretched out his hands to God in their favour; and bid them return aſſured, that the fire would ſtill rage for 7 days, at the cloſe of which it would entirely ceaſe. Then the emperor and empreſs came to deſire him to pray to God to pardon the paſt, and give them ſecurity for the future. When the flames blazed with the utmoſt violence, and threatened immediate deſtruction to the celebrated *Anaſtaſis*, *Marcian* the œconomiſt, full of faith, mounted the roof of this church, and with the bible in his hand conjured God to preſerve it as he had done the three children in the fiery furnace of *Babylon*, and not let the *Arians* boaſt of the ruin of that fabric, that had triumphed over their errors. His prayers were heard, and the flames that crackled and hiſſed on every ſide of this ſtructure in a viſible manner retreated from it, to the great glory of God and joy of the faithful.

12. After

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12. After this ſcourge of fire, ſuch exceſſive rains fell at *C. P.* and the adjacent places, that they carried away with them hills, villages and towns, and drowned abundance of people. With theſe rains there were furious winds, that threw down many buildings and broke aſunder the irons that faſtened *Daniel Stylites*'s pillar. The emperor hearing this, went to viſit *Daniel*, to ſee the workmanſhip repaired and the workmen puniſhed; but theſe he pardoned at *Daniel*'s interceſſion. Returning home the emperor's horſe threw him, in ſuch a manner that his gentleman thought he had broke his neck, and came running to S. *Daniel* for his aſſiſtance, who aſſured him that his maſter had got no hurt; and ſpoke ſo powerfully to him, that from an *Arian* he became a Catholic. —— This *Daniel* was the child of prayers, by force of which his mother, who had been many years barren, obtained this bleſſing, with an additional promiſe that he ſhould one day prove one of the brighteſt luminaries of the church. He was born at a village called *Maratha*, not far from the river *Euphrates*; and his parents, willing to conſecrate their ſon betimes to God, brought him to a monaſtery at five years old; but the abbot refuſed to take him ſo ſoon on the account of his tender age. At 12 his ardour could be no longer kept back by the ſlowneſs of time; he then, without acquainting any one, went to another abbey about half a league from his village, threw himſelf at the abbot's feet, conjured him to give him the habit, and anſwered the objections of his age and weakneſs with this generous

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nerous ſaying: I come here to live to *Chriſt*, and die to my fleſh; and if that ſinks under the burden, I ſhall eſteem death advantageous to me, rather than once look back. The abbot, admiring a reſolution ſo far above his years, with the advice of his religious, received, but did not cloath him. His parents found him out at the abbey, animated him with their diſcourſes to perſevere in his good intentions, and preſſed the abbot to cloath him in their preſence. This function over, he diſmiſſed *Daniel*'s parents, with an admonition of coming but ſeldom to ſee their ſon. Some time after his abbot took him with ſome other religious to *Antioch*; in the way they came to S. *Simeon Stylites* on the pillar, who putting his hands on *Daniel*'s head, foretold him that God would give him grace to ſuffer much for his glory. At length his abbot dying, the religious would have choſe *Daniel* for their ſuperior; but he, bent upon a ſolitary life, gained upon them to chuſe another perſon, and then went away himſelf to S. *Simeon Stylites*, where he ſtaid 14 days: from S. *Simeon* he thought to go to *Jeruſalem*, to viſit the places ſanctified by our Saviour's ſufferings, and then to give himſelf up entirely to ſolitude. At that time ſuch a journey was very dangerous, becauſe the *Samaritans* had taken up arms againſt the *Chriſtians*; but theſe dangers could not deter him from his purpoſe, mindful of that ſaying of S. *Paul*, *Whether we live or die we are the Lord's*; till a venerable ancient perſon, whom he met in his way, ſhewed him that he ought not to expoſe his life without juſt grounds, and perſuaded

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perſuaded him to go to *C. P.* He chearfully followed this advice, having from ſeveral circumſtances formed his judgment that *Simeon* had appeared to him under that repreſentation.

13. At *C. P.* he lodged in a temple infeſted by devils, whom he drove from thence, and then ſhut himſelf up there, only leaving a place open at the window to diſcourſe with people and take in his victuals. In this ſtate he lived from 453 to 461, by ſome admired as a miracle of grace, and blackened by others as a monſter of hypocriſy: *Anatolius* the biſhop was of the firſt kind, and was aſcertained of the juſtneſs of his judgment by *Daniel*'s miraculouſly curing him of a dangerous diſtemper. Having ſpent there about nine years in prayers and penance illuſtrated by miracles, he had a viſion that ſeemed to intimate to him, that he ought to imitate S. *Simeon*'s life, in which he was confirmed by a remarkable adventure. For *Simeon* dying, ordered his diſciple *Sergius* to carry his cowl to the emperor *Leo*; but he being taken up with affairs, the monk could not get audience; and ſo was upon the point of carrying it back to *Syria*, when hearing of *Daniel*'s fame, he preſented him with the cowl, and afterwards told him he had a viſion that commanded him to leave that temple, and attempt ſomething greater. He obeyed, and mounted on a pillar about three leagues N. of *C. P.* having firſt addreſſed himſelf to God with this prayer: *Jeſus Chriſt*, my God, I render you glory for all the benefits you have heaped on me, and the grace you have given me to embrace this kind of life. But

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But you know, O Lord, that in mounting this pillar I rely upon you alone, and from you expect the happy ſucceſs of my undertaking. Favour then my deſign: fortify me to run this painful race, and finiſh it with holineſs to your glory. This prayer ended he mounted the pillar, to imitate that kind of life S. *Simeon* firſt began without example; and as that ſaint choſe for his habitation a climate ſubject to the burning *Syrian* ſun, ſo this pitched upon one often covered with ſnow and expoſed to bleak and tempeſtuous winds. Thither *Gennadius* biſhop of *C. P.* went and obliged this mortified ſaint to undergo a new mortification to him, and receive the order of prieſthood. The emperor, who had a profound reſpect for him, obtained a ſon by his prayers; but he was not long-lived, and God took him to himſelf. When *Gubas* king of the *Lazians* came to renew his treaty with the *Romans*, *Leo* brought him to ſee this miracle of his empire. This king proſtrated himſelf with tears before his pillar, and made him the arbitrator of his treaty. *Gubas* at his return ſpoke much of this great man, and never ſent to *C. P.* but he writ to him.

14. *Severus*, who by *Ricimer*'s means uſurped the empire, was this year taken off (as it is thought) by the ſame *Ricimer*'s poiſon. All we know of him is, that his years of uſurpation were more tolerable than the following one of an inter-reign, * which is principally remarkable for a law *Leo* made in favour of perſons who refuged themſelves in churches, with neceſſary clauſes to prevent the abuſes of ſuch privileges,

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vileges, and S. *Maximus* of *Turin*'s death. Of whom we know little, but that he flouriſhed in *Honorius*'s time, was one of the council of *Milan* in 451, and for his ſanctity and antiquity nominated the firſt after the pope in laſt year's *Roman* council. He made it his buſineſs to purchaſe heaven for himſelf and his flock by all the ſpiritual and corporal works of mercy, in which laſt to aſſiſt others he was forced to undergo the pinches and ſmarts of hunger. He had a wonderful facility of preaching *extempore*, and probably many of the ſermons now extant were preached in that manner, becauſe they are in a familiar ſtile, and contain the common topics for ſermons in the common track.

15. *Vortigern*, after *Stone-henge* entertainment, lurked awhile inglorious in the ſteep inacceſſible mountains of *Wales*, and built a caſtle there for his ſecurity, leaving the middle provinces of *Britain* bare and defenceleſs to every invader, which thus abandoned by their ſluggiſh prince had recourſe to *Ambroſius Aurelius* and his brother *Uter Pendragon*, who for fear of *Vortigern* had retired to the *Gallic Britain*, earneſtly deſiring them to aſſert their country's liberty, and drive out *Vortigern* and the *Saxons*. This *Aurelius* had ſtood candidate for the kingdom with *Vortigern*, to which he had probably better pretences, as being almoſt the only perſon that had ſurvived thoſe many ſtorms in which his anceſtors who wore the royal purple were ſlain; yet being a modeſt man, he waved his diſputed right with him to ſerve his country, in whoſe caſe upon this

this embaſſy he engaged again. The *Saxons* attacked him at *Rochborough* in *Kent*, where they gained a melancholy victory, for they loſt ſo many brave men there that for a long time they durſt not invade the territories of the conquered, nor the conquered venture into *Kent*. But they, under their leader *Aurelius*, turned their arms againſt *Vortigern*, and beſieged him in his ſtrong caſtle, which they could not take by force of arms. But at laſt a fire, whether coming from *Ambroſius* or directly from heaven is uncertain, burned down the caſtle, conſumed the king in it, and burned his body to aſhes. After this *Ambroſius* was elected king, under whom the *Britons* exerted themſelves for the public, which by turns was either relieved or depreſſed, as their or the *Saxons* arms prevailed.

Of CHRIST 467 *to* 473. *Of* LEO II *to* 17, *and* ANTHEMIUS I *to* 5. *Of* OLYBRIUS 1. *Of* HILARY 5. *Of* SIMPLICIUS I *to* 7.

1. TO redreſs the calamities of the *weſtern* empire, occaſioned by the anarchy of an inter-reign, *Leo* conſtituted *Anthemius* emperor of the *Weſt*, whoſe daughter he gave in marriage to *Ricimer*, and his own daughter *Leontia* to *Marcian*, *Anthemius*'s ſon. He was received at *Rome* with many demonſtrations of joy, which was much allayed by an enſuing plague. He had brought with him a greater in his favorite *Philotheus* a *Macedonian*, who relying upon his credit with the new emperor would

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would have introduced at *Rome* meetings of different ſects; if the pope had not generouſly oppoſed this pernicious enterpriſe, and prevailed with the emperor to take his oath in S. *Peter*'s church that he would not permit it. With this important ſervice done to the church S. *Hilary* crowned his days and his rich donatives to the poor and to the churches. He built in the *Baptiſterium* of *Conſtantine*'s church three oratories, *viz.* of S. *John Baptiſt*, of S. *John the Evangeliſt*, and of the *Holy Croſs*; in which laſt he put a piece of the true croſs caſed in another croſs of gold adorned with precious ſtones of 20 pound weight. In the ſame *Baptiſterium* he placed a porphyry font, with three ſilver ſtags pouring out water, of 30 pound weight each, with a golden lamb and a gold dove. All the church-veſſels together amounting to 94 pounds of gold and 1,252 pounds of ſilver. He alſo built a chappel to S. *Stephen*, and put there two libraries, or rather book-preſſes. *Simplicius* of *Tybur*, the ſon of *Caſtinus*, ſucceeded him. *

2. *Leo* having provided a *weſtern* emperor thought of repreſſing the inſolence of *Genſeric*, who had lately infeſted *Illyrium* and *Peloponneſus*; and with that deſign rigged out a fleet of 1,100 ſail, well manned and victualled, under the conduct of *Baſiliſcus* his wife *Verina*'s brother. But this expedition miſcarried, the land-forces were worſted, and a great part of the fleet was burned by fire-ſhips that drove with full ſail down upon them; ſo that *Baſiliſcus* fled away in great haſte to *C. P.* where he took ſanctuary in the church; from whence by his ſiſter's means

means he was permitted to retire to *Perintho*. Some think this loſs owing to *Baſiliſcus*'s miſmanagement and cowardiſe; others to his avarice, which made him have ſecret correſpondence with *Genſeric* and become a traitor for *African* gold; others impute this to his ambition; for *Aſpar*, who had promoted *Leo* to the empire, perceiving he did not indulge the *Arians* ſo much as he deſired, and that on account of his religion he could not be emperor himſelf, told *Baſiliſcus* he would make him emperor, if under the name of a Catholic he would promote the *Arian* intereſt, and as an earneſt of his future zeal firſt correſpond with his brethren in *Africa*, whom he had often told the emperor would be too ſtrong for him, as having a better religion. *Leo* became acquainted with this deſign, but fearing openly to oppoſe *Aſpar* pretended ignorance, heaped new favours upon him, created his younger ſon *Patricius Ceſar*, and gave him his daughter *Ariadne* in marriage; imagining by this means either to bribe him into loyalty, or lull him into a ſenſeleſs ſecurity. * During which he overcame the *Vandals*, and publiſhed a law prohibiting ſeverely law-ſuits and ſhews on *Sundays* and feſtivals, and another very ſtrict one againſt ſimony. *

3. *Patricius*'s advancement made *Aſpar*'s inſolence inſupportable, and incenſed the people to that degree, that they inſulted him in the *Hippodrome*; at which being terrified he fled to *Chalcedon*, and took ſanctuary in the church of S. *Euphemia*; but upon the emperor's promiſe of his protection, he quitted that ſanctuary and came

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came to court, where he was entertained with great outward ſhews of kindneſs; but ſecretly the emperor gave orders to *Zeno* the *Iſaurian* to cut off *Aſpar* and his ſon's heads the firſt time they came to court.* *Zeno* punctually executed his commiſſion, and as a reward for this murder obtained the emperor's daughter *Ariadne* in marriage.

4. This death was foretold by *Marcellus*, who had made the emperor ſwear he would not create an *Arian Ceſar*; for which reaſon in 468 not *Ardaburius* his eldeſt ſon, but *Patricius* was deſtined ſucceſſor to *Leo*; and this is the laſt action we read of this holy *Acemete*, which makes me believe he died about this time. Some time before *Marcellus*'s death, *Studius* the conſul of 454 founded a monaſtery of thoſe *Acemetes* at *C. P.* afterwards from him called *Studites*. *Peter Cnapheus*, or *the fuller*, had been an *Acemete* too, but was turned out from among them for holding *Eutychianiſm*; after which he inſinuated himſelf ſo well into the good graces of *Zeno*, that he took him with him to *Antioch*, where he gained ſome *Appollinariſts* to accuſe *Martyrius* the biſhop of *Neſtorianiſm*, and added to the *Triſagion* (holy, holy, holy) *you who are crucified for us, have mercy on us.* By which addition he inſinuated, that all the perſons of the Trinity had ſuffered, and went about anathematiſing thoſe who would not ſpeak to the ſame tune. *Martyrius* was then at *C. P.* about the affairs of his church, when ſeveral falſe accuſations were brought againſt him; but *Gennadius* of *C. P.* ſupported

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him againſt them, and he was ſent home honorably by the emperor. He had not been long returned, when, tired with the obſtinacy and indocility of his people, he entered into the church and renounced the biſhoprick in this manner: I renounce an undiſciplined clergy, a rebellious people, and a defiled church; ſtill reſerving to myſelf the prieſtly dignity. Upon this *Peter* uſurped the chair of *Antioch*, which coming to the emperor's ears by *Gennadius* procured his baniſhment: *Peter* thought it would be better to take to his heels than be confined to a place of the emperor's chuſing, and ſo left *Antioch*; after which *Julian* was elected by common conſent.

5. This election was juſt before S. *Gennadius*'s death. This ſaint's firſt memorable action was not to his advantage; that is, a treatiſe againſt S. *Cyril*'s anathematiſms, which he underſtood to contain quite another doctrine than what it did in reality; and thereupon, out of zeal and notions miſtaken, brought down a ſet of arguments againſt him, delivered with much warmth and ſignificancy. But he was ſoon brought to a right underſtanding, and then had ſuch a reſpect for S. *Cyril*, that at his deſire he communicated with S. *Proclus* of *Antioch*, which he had refuſed to do before, becauſe *Proclus* communicated with *Juvenal* of *Jeruſalem*, who had ſo viſibly manifeſted his ambition in erecting by uſurpation his new patriarchate. After this he did nothing to tarniſh his character, but lived a great example to the world; he built churches, and ſtood courageouſly by the altar

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altar againſt *Elurus*, *Aſpar*, *Peter*, and *Zeno*. He maintained the diſcipline as well as faith of the church in ſuch a manner, that the devil appeared and owned his power againſt the church of *C. P.* was bound during his epiſcopacy, but that he would exert it at full liberty under his ſucceſſor: this was *Acacius*, whoſe conduct, as we ſhall ſee, but too much confirmed this truth, tho' coming from the father of lies: to whom, even in *Gennadius*'s time, one *Chariſius*, a lector of S. *Eleutherius*'s church, was devoted by an impious life; for which being ſeverely reprimanded by *Gennadius*, inſtead of mending he made it worſe by magic and murders. Whereupon *Gennadius*, in the anguiſh of his heart, ſent one of his clergy to S. *Eleutherius*'s tomb with this meſſage: your ſoldier is a great ſinner, either mend him, or root him out. This meſſage performed, the next day *Chariſius* was found dead, to the wonder and terror of all *C. P.* particularly of the clergy, who then more readily complied with his deſire of reforming them. He was a perſon extremely proper for this; being a pattern of the pureſt life with the ſevereſt mortification. His affable manner did not a little contribute to it; nor his ſermons leſs, which diſcovered the preacher to be adorned with a lively wit, an eloquent tongue, and a memory enriched with the treaſures he had collected from the works of the ancients. —— *Bennadius* of *Rheims* dying, *Remigius* a young man of 22 years old ſucceeded; of whom hereafter.

6. This year there was ſo violent an eruption of flames and fire from *Veſuvio*, that the very

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aſhes darkened a large part of *Europe*, and were carried as far as *C. P.* This calamity was ſoon ſucceeded by another. For *Ricimer*, offended at *Aſpar*'s death who was of the ſame country and religion with himſelf, laid ſnares to take off *Anthemius Leo*'s friend; but this prince's vigilance preventing him, he retired to *Milan*; and the people, apprehenſive of a civil war, perſuaded *Epiphanius* biſhop of *Pavia* to negotiate a reconciliation between them. Now this biſhop was a man of that eſteem for his probity, prudence, eloquence, and capacity, that *Ricimer* knew he had *Anthemius* at either end of the dilemma; for if he refuſed the propoſals from a perſon of *Epiphanius*'s ſanctity, it would ruin his reputation among all good people; and if he accepted them, it was but renewing his old plot again. *Anthemius* ſaw this too, but choſe the latter part, diſmiſſed the biſhop with honour, and maintained for awhile a ſeeming good correſpondence with *Ricimer*.*

7. *Ricimer* was not long before he broke it by open rebellion; he beſieged *Rome*, which during the ſiege raged with famine and the plague; and taking it gave it to plunder, only two regions were excepted, in which he had ſettled his own quarters: he put his father-in-law *Anthemius* to death the 11th of *July*, and put in his room *Olybrius* who was married to *Placidia Valentinian*'s daughter. *Ricimer* did not long ſurvive this laſt piece of villainy, but was carried off by a violent pain of his bowels the 18th of *Auguſt*. His authority was ſuch, that in ſpite of the *Romans* he put the *Arians* in

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in poſſeſſion of the church of S. *Agatha*, and adorned it with the images of our Saviour and the 12 apoſtles in curious moſaic work; which church the *Arians* kept till S. *Gregory the great*'s time. The 23d of *October Olybrius* followed *Ricimer*; then happened an inter-reign of four months; after which *Glycerius* took the title of emperor, *March* the 5th, 473; but the 24th of *June*, 474, he was depoſed, and ordained biſhop of *Salona*: *Nepos*, made in his place, was outed the 28th of *Aug.* 475, and ſucceeded by *Auguſtulus*, who was deprived of the empire the 23d of *Auguſt* 476. I mention theſe together that they may not interrupt the courſe of my hiſtory; and obſerve the ſtrange viciſſitude and inconſtancy of human affairs in the perſons of the emperors of *Rome*, who like ſo many theatrical ones, only juſt ſtrutted on the ſtage of empire and were thruſt off again; for we have ſeen ten appearing upon it within the compaſs of twenty years.

8. In *Gaul* the biſhoprick of *Clermont* being vacant by the death of *Eparchius*, the citizens obliged *Sidonius* to ſucceed him. *Sidonius* was a native of *Lyons*, deſcended from a long race of illuſtrious anceſtors, his father, grandfather and great-grandfather having ſucceſſively been dignified with the honors of prefects of *Gaul*, and the two laſt with the badge of *Chriſtianity*. He had an education ſutable to the dignity of his birth, was inſtructed in philoſophy and poetry by the ableſt maſters of the time, and omitted none of the faſhionable exerciſes and ſtudies proper for his age, which he purſued with indefa-

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tigable ardour, as being the means to forward his ambition and diverſion, which were, as he profeſſedly avowed, the two main things that puſhed him on to every action. He was very facetious in converſation, could raiſe up a melancholy temper to gaiety, and mortify the vicious and abſurd with the niceſt ſkill imaginable, ſometimes by ſhewing gently the ridiculous ſide of what they eſteemed beautiful, and ſometimes by picquant raillery, as S. *Peter Clugny* obſerves, laſhing vice after an agreeable manner. In the field on ſeveral occaſions he was diſtinguiſhed for bravery, on the bench for juſtice, and in the ordinary commerce of life for friendſhip: he was truly deſirous that his friends ſhould be advanced to honors, and find means to indulge their genius in pleaſures; and in this he ſhewed, but not according to the ſtandard of the goſpel, that he loved his neighbour as himſelf. He married *Papianilla*, the daughter of the emperor *Avitus*, by whom he had four children, *Apollinaris*, *Alcimus*, *Severiana*, and *Roſcia*; and made the panegyric for *Avitus* aſſuming the purple at *Rome* before the ſenate, for which he received the empty honors of applauſe and a brazen ſtatue; from *Majorian* and *Theodoric* he had all the tokens of eſteem and familiarity at table and at play, and from *Anthemius* he received the office of prefect of *Rome*, and the dignity of patrician. He defended his country from the inſults of *Seronatus*, and, diſtinguiſhing in *Arvandus* the perſonal friend and the enemy to his country, let him be condemned in the laſt capacity, but procured his pardon in the

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the firſt. Such was *Sidonius*, guilty of no ſhameful vices in the eye of the world, and in the ſight of God adorned with ſcarce any other than barren virtues in order to eternal life, when the people obliged him to take the biſhoprick of *Clermont*, to which God had called him, and made him by his future life worthy of it.

Of CHRIST 473, 4, 5. *Of* LEO 17. *Of* ZENO 1, 2. *Of* GLYCERIUS 1, 2. *Of* NEPOS 1, 2. *Of* AUGUSTULUS 1. *Of* SIMPLICIUS 7, 8, 9.

1. SAINT *Euthymius* was now called to receive the reward of his labors. To what we have already ſpoke of him I ſhall ſubjoin: that *Anaſtaſius* of *Jeruſalem*, to whom he had foretold that patriarchal dignity, deſiring to viſit him, he excuſed himſelf, by alledging, that after that viſit he muſt admit of others, which would break in upon his retirement, and force him to change his ſeat. *Anaſtaſius* accepted of this excuſe, but in 466 laid hold of the occaſion of *Theoctiſtus*'s funeral to ſee him. S. *Euthymius* paid the laſt duties to the memory of his inſeparable companion in all his mortifications and monaſtic cares, and he could not but be pleaſed to ſee the patriarch of *Jeruſalem* carrying his reſpect for his deceaſed friend beyond the grave. *Anaſtaſius* at parting kiſſed S. *Euthymius*'s hands, recommended himſelf to his prayers and a frequent epiſtolary correſpondence. In S. *Theoctiſtus*'s place S. *Euthymius* conſtituted *Maris* the brother of *Aſpebetes*; but he dying

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ſoon, he put *Longinus* in his place in 468: at which time S. *Cyriacus*, being 19 years of age, deſired to be one of *Euthymius*'s religious; but it not being the cuſtom to receive any one ſo young to the *laura*, he ſent him to S. *Geraſimus*; and S. *Sabas*, who was 30 years old, at the ſame time to *Longinus*. S. *Euthymius* was ſo well ſatisfied with *Sabas*'s ſolidity and progreſs in perfection, that he called him the *young old man*, and took him with *Domitian* into the deſart, to make the uſual retreat from the 14th of *January* to *Palm-ſunday*. In this deſart *Sabas* was overcome with ſuch a burning thirſt that he fell into a ſwoon, and was upon the point of expiring, when *Euthymius*, in a deep concern for his diſciple, threw himſelf on the ground, and begged God to aſſiſt him in this preſſing neceſſity. His prayers were heard betimes, for he no ſooner ſtruck the earth thrice, but a ſpring of clear water guſhed out from thence; from which *Sabas* not only found a preſent refreſhment, but alſo an enlivening vigour to enable him to undergo all the harſh fatigues of ſolitude, which he was ſoon to bear without his guide *Euthymius*. For the 13th of *January* he told his diſciples who uſed to go into the retreat with him, that he ſhould not go into it, but would ſtay with them to the end of the next week, *i. e.* to the 20th of *January*, and then leave them. The 16th, on the vigil of S. *Antony* the hermit, he ordered his religious to be called together, and told them: my brothers, I am going the way of my fathers; if you love me, keep my commandments: then deſiring to know who they would

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would have for their ſuperior, they all unanimouſly choſe *Domitian.* This cannot be, ſays *Euthymius*, for he will only ſtay ſeven days after me in this life. So in the ſecond election they choſe *Elias*, to whom the dying ſaint recommended the care of his religious, foretold him that his *laura* ſhould become a monaſtery, and therefore regulated the plan of the building, hoſpitality, *&c.* then diſmiſſing every body except *Domitian*, he departed this life on *Saturday* the 20th of *January.* He was then 96 years old, of which he had paſſed 67 in the deſart; and yet enjoyed a perfect health, had a good ſight, and all his teeth in his head. He was of a ſhort ſize, a round face, and a fair complexion; had a briſk eye, affable manners, and a beard that reached down to his girdle. At the news of his death the monks and lay-men of all the country round about flocked to his funeral. *Anaſtaſius*, the patriarch of *Jeruſalem*, came to it with a numerous confluence of clergy, monks and lay-men; he ſent workmen and materials to build a monaſtery in the place of the ſaint's cavern, with a beautiful church, in the midſt of which he placed his tomb railed in, with a marble ſtone to cover it, and a ſilver urn at the top of that. Abundance of miracles were performed there: as to *Domitian*, he died ſeven days after the ſaint, according to his prophecy, having been his diſciple and imitator of his virtues upwards of 50 years.*

2. The emperor *Leo* died the following *January*, in the 17th year of his reign in the conſulſhip of his grandſon *Leo*, ſon of *Zeno* and his

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his daughter *Ariadne*. He was a good prince, and might have been reckoned among the excellent ones had not the neceſſity of the times made him at firſt too much favour *Aſpar* (with his followers *Baſiliſcus* and the *Arians*) and then take him off by treachery: the ſame neceſſity muſt excuſe his prudence in the choice of *Zeno*, which yet caſt an ugly reflection upon his brighteſt perſonal merits, upon his devotion, his laws in favour of the church, and his church-buildings, among which the *Bleſſed Lady at the Font*, where he is ſaid to have placed her garment, ſtands diſtinguiſhed for its beauty and magnificence. *Zeno* after his death reigned as regent to *Leo the younger*; but this prince ſoon dying left him in full poſſeſſion of the *eaſtern* empire; upon which he immediately plunged himſelf into the moſt filthy debauches without any manner of reſtraint, as if he had thought his power not ſufficiently abſolute, unleſs he ſhewed that he durſt obey all the impious dictates of his paſſion; his wild imagination forming it a meanneſs only becoming vulgar perſons to bluſh at crimes, or ſeek the covert of the night to veil their exceſſes; but a grandeur worthy of crowned heads to ſin openly in the face of day, and appear as much above the ſhame of offending, as the fear of puniſhment. His body ſeemed particularly tallied out for his ſoul, and bore rather the reſemblance of a ſatyr than of a rational being; like one of them he was covered all over with hair, had a monſtrous ſhape, and a ridiculous turn of the face; but the worſt was, his inclinations made thoſe tremble whom

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whom his countenance made laugh. His diſſolute reign laid the empire open to the ravages of the *Barbarians*, being attacked on the *Eaſt* by the *Saraſins* or *Arabian Scemites*, and on the *Weſt* by the *Huns*, who croſſed the *Danube* without reſiſtance and plundered *Thrace*.

3. In the *weſtern* empire *Nepos* was attacked on every ſide. But his neareſt formidable enemy was *Euaric* king of the *Goths*, who ſeiſed upon *Armagnac*, *Rovergne*, *Periguex*, *Limoſin*, and at laſt attempted *Clermont*, the capital of *Auvergne*; but was bravely repulſed by *Ecdicius* ſon of the late emperor *Avitus*, and brother-in-law to S. *Sidonius*; for he having recommended himſelf to S. *Martin*, in a pious confidence of his aid, ſallied out of the town with no more than 18 horſe, fell upon the vant-guard, killed ſome of theſe, put the reſt to flight, and ſtruck ſuch a terror into the enemy, that he put their whole camp in diſorder, forced them from the walls, and returned home without loſing a ſingle man. After that, heading ſome few of his countrymen, he traverſed thro' all their army, marked the whole way with tracks of blood and ſlaughter, and brought his little body of men off with the loſs of only two or three; whereas the enemies loſs mounted ſo high, that out of mere ſhame to hide the number they cut off the heads of their ſlain, that their dead might not be reckoned by their beards; but this artifice being next morning diſcovered, and not having time and convenience to give them the uſual rites of burial, they heaped up their bodies together in tents, and then ſet them a-fire.

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a-fire. This action of *Ecdicius*, which is related by a cotemporary and almoſt eye-witneſs, may ſtand in competition with the greateſt of the ancient heroes, and ſhew that in the expiring body of the *Roman* empire there were ſtill ſome members animated with the firſt ſpirit, and exerting its utmoſt vigour before approaching death.

4. *Nepos*, notwithſtanding this advantage, was deſirous to ſtrike up a peace with *Euaric*; for which S. *Epiphanius* of *Pavia* was choſen embaſſador, who ſufficiently acquitted himſelf of his commiſſion, and made the *Gothic* prince admire the force of his eloquence ſo much as to ſay: that he found the *Roman* tongues better inſtruments of war than his arms; and upon the biſhop's promiſe accorded peace, becauſe he knew that his promiſe had the force of an oath.* Among other conditions of this peace one was, that *Auvergne* ſhould be delivered up to *Euaric*, which made S. *Sidonius* blame this peace, tho' generally much deſired by the emperor's council, by moſt of the *Gallic* biſhops, and particularly by *Leontius* of *Arles*, *Fauſtus* of *Riez*, and *Grecus* of *Marſeilles*; but they ſoon perceived it was diſadvantageous to their churches: for *Euaric*, no leſs ambitious of extending the *Arian* hereſy than his dominions, expelled or impoveriſhed the catholic biſhops and paſtors, and when any of them died ſuffered none to ſucceed; ſo that the churches lay waſte, the entrances were choaked up with dirt and brambles, the graſs grew about the altar, and at ſome places the beaſts, which got in at the doors half open

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open by ruin, brouſed there: in populous cities the churches were deſerted, *&c.* To compleat the people's miſery, famine raged throughout this *Gothic* prince's new acquiſitions, partly through the rapine of his army, and partly for want of hands to till the ground.

5. *Ecdicius,* to ſupply the wants of the poor, ſent his domeſtics, with horſes and waggons, to bring them of the neighboring towns to his houſe. Theſe amounted to 4,000 of both ſexes, whom he maintained during the dearth, and then furniſhed them with carriages to go home. S. *Patient* biſhop of *Lyons* ſignaliſed himſelf in the ſame circumſtances: he beheld with a ſad ſurvey thoſe of his own biſhoprick trooping off, and upon the point of abandoning it for want. To aſſiſt them, he gave away conſiderable ſums of money, had recourſe to prayers, watching, *&c.* and not content with this, extended his charity to the utmoſt extremities of *Gaul.* He ſent by the *Rhone* and *Soane* a great quantity of corn, which he diſtributed *gratis*; and thus relieved *Arles, Riez, Avignon, Orange, Albi, Valence,* and *Auvergne.* His power of performing theſe charities was in a great part due to the eſteem the king and queen of the *Burgundians* had for him, who admired to ſee ſo much affability joined with ſo much mortification, and ſuch handſom entertainment from a perſon worn out with faſts and abſtinence. S. *Sidonius* ſent him a letter of thanks in the name of *Clermont* and all *Auvergne.*

6. To his letters we are indebted in a great meaſure for the knowledge of ſome ancient biſhops,

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ſhops, and among other to that of S. *Mamertus* of *Vienna*. The firſt account we have of him is his ordaining of a biſhop at *Die* in 463, *n.* 8. for which he was ſeverely blamed by pope *Hilary*, tho' probably this was performed in an emergency, to hinder the ordination of a friend to the *Arians*. Be that as it will, his future conduct made appear that he was a prelate worthy to govern his church, defend and cheriſh it amidſt the dreadful calamities of thoſe times. Beſides the incurſions of the *Barbarians* in the neighboring places, there happened in his dioceſe frequent earthquakes, conflagrations, and hideous noiſes that diſturbed the ſilence of the night. In the day the fearful hinds and other wilder animals, or the phantoms of them, ſays S. *Avitus*, came into the market-places and herded among the people. One time a dreadful fire broke out that put the whole town into the laſt conſternation; but the ſaint, in aſſurance of God's protection, walked up directly to the flames, which at his preſence bent back, as it were to avoid his power, and ceaſed then to rage at his command. It broke out again on *Eaſter*-night, having taken hold of the town-houſe which was in the moſt eminent part of the city, and frighted the people from the devotion of the paſchal ſolemnity; but the generous prelate ſtood unmoved before the altar, and joining tears to the ardour of his faith, with them extinguiſhed that fire, which mocked the weak attempts of the watry element. The people then returned back, and the joyous wax-lights ſucceeded the mournful glimmering of the flames, which

which left ſo bright a track of God's anger and the ſaint's power, that the moſt incredulous durſt not aſcribe them to the common reſults of fortune, nor refuſe the methods the ſaint ſhould propoſe to avert them.

7. He then formed a deſign of eſtabliſhing thoſe proceſſions which are now performed the three days of *Rogation* immediately before the feaſt of the *Aſcenſion*. S. *Sidonius* calls them the feaſts of humiliated heads, the ſtation of mourning, and the proſtrations of the people. They conſiſted in ſinging of pſalms, confeſſion of ſins, and an humiliation of the body to expreſs the ſorrow of the mind. The firſt day the people went together to the neareſt church out of town; but the ſaint perceiving their devotion would well bear a longer proceſſion, the next day he led them to a church at a greater diſtance, to which they repaired the following years in their annual proceſſions. Theſe had the good effect to put an end to that inundation of calamities which threatened to oppreſs them, and made other churches deſirous of applying the ſame method for their ſafety. *Sidonius* was the firſt that followed *Mamertus*'s example, which was at length univerſally received by the whole *weſtern* church. This devotion had been a cuſtom even before S. *Mamertus*'s time, but then it was without any fixed day or faſt, and generally only to pray for the fruits of the earth. We are not informed when S. *Mamertus* began it, but only know that it was before laſt year: and before this was the tranſlation of S. *Julian* and *Ferreolus*'s reliques to a new church he had built.

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built. At this ceremony ſeveral abbots and monks were preſent. After having watched all night, the ground was opened, and three tombs found there. This put them in a doubt to know which was S. *Ferreolus*'s, when a ſtander-by told them it was a conſtant tradition that S. *Ferreolus*'s body and S. *Julian*'s head were placed in the ſame tomb. At this they opened all three tombs, and in one of them found a headleſs body, with a head in his hand entire and all the hair on, without the leaſt ſign of corruption, but with a freſhneſs reſembling rather one in a gentle ſlumber, than a dead carcaſs many years buried in a grave.

8. S. *Mamertus* had a brother called *Claudian Mamertus*, who from his youth had in a monaſtic ſtate been inſtructed in the beſt *greek* and *latin* authors. He was well verſed in geometry, poetry, muſic, rhetoric, philoſophy, and the knowledge of the ſcriptures: his learning was accompanied with a ſolid devotion and a love for his neighbour, that exerted itſelf in alms to the poor and all the works of mercy. He was vicar to his brother, and diſcharged the duties of his function laudably both in temporals and ſpirituals. As he was an excellent chanter he taught the other churchmen their notes, and made the choir reſound with an exterior harmony, expreſſive of what he felt within; and being a zealous champion for the truth, he writ, at S. *Sidonius*'s deſire, three books againſt *Fauſtus* biſhop of *Riez*, who had advanced in a little treatiſe this aſſertion, that God only was incorporeal, but that the angels and man's ſoul were

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were corporeal, and ſeemed to inſinuate that *J. C.* ſuffered in the divine nature. The title of *Claudian*'s books is, *of the nature of the ſoul*, which he dedicated to S. *Sidonius* about the year 473: who tells him that he is much obliged to him for his dedication; for by that, ſays he, I gain that advantage I could never hope for by my own writings of perpetuating my reputation to poſterity. Then he praiſes the work for the ſtrength of its reaſons and the conciſeneſs and eaſineſs of the ſtile; and thus far he pronounces the judgment of an able critic: but not when as an orator and a friend he ſpies in it all the beauties of the moſt celebrated *Chriſtian* and *Pagan* writers. *Sidonius*'s eſteem was no leſs for *Claudian*'s *hymn of the paſſion*, beginning *Pange lingua glorioſi prælium certaminis*, commonly aſcribed to *Fortunatus*; which, becauſe of the great value of ſo ſhort a piece of poetry, he compares to a large pearl ſet in a thin caſe of gold. *Claudian* alſo writ a poem to ſhew that *Chriſtian* poets ought to abandon prophane ſubjects, and ſing holy hiſtories. At his death *Sidonius* writ his epitaph, of which this is an imitation:

A triple Library lies in this tomb,
Doctrine of Chriſt, *of* Grecians, *and of* Rome;
His brother's joy, his comfort, his relief,
And when he died, but ne'er till then, his grief.
From's pen and tongue harmonious numbers flow
Above improving what he learned below.

Germani decus & dolor Mamerti,
Hoc dat ceſpite membra Claudianus
Triplex Bibliotheca, quo magiſtro,
Romana, Attica, Chriſtiana fulſit, &c.

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How long S. *Mamertus* ſurvived his brother is uncertain. A biſhop of the ſame name however is mentioned in the acts of a council held at *Arles* this year, tho' this council itſelf is by many called in queſtion. See note.

9. In this council *Fauſtus* biſhop of *Riez* accuſed one *Lucidus* a prieſt of denying free-will and *Chriſt*'s death for all mankind, and for advancing other propoſitions of the ſame nature; which having in vain perſuaded him to retract, he now ſent him a letter with ſix propoſitions, four of which *Lucidus* was ſuppoſed to hold, and which unleſs he maintained in the face of the ſynod or retracted, he ſhould be looked upon as convicted of hereſy. *Lucidus* choſe the latter part, and ſent a retractation of the propoſitions, not preciſely as put down by *Fauſtus*, but much to the ſame purpoſe. After which the biſhops deſired *Fauſtus* to write againſt thoſe that carried the points of grace and predeſtination too high. This could not but be a pleaſing taſk to *Fauſtus*, who had ſo often before told his friends that there were many paſſages in *Auguſtin* ſuſpected by all the learned. So he writes two books of *grace and free-will*, inſcribed to *Leontius*; in which he gives ſo much to the laſt, and ſo little to the firſt, that he fell into errors ſince condemned by the fathers, councils, and church.

10. This *Fauſtus* was a *Briton*, who had applied himſelf to philoſophy and the eloquence of the bar, at which it is thought he pleaded. From thence he retired to the monaſtery of *Lerina*, and comported himſelf ſo laudably that he

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he ſucceeded S. *Maximus* in the government of the monaſtery, and afterwards in his biſhoprick of *Riez*. He had a good delivery, and a pretty talent of preaching *extempore*; he wrote againſt *Gratus*, a ſolitary perſon and a deacon, who had fallen into *Eutychianiſm*; but in confuting him he dropped two unguarded expreſſions which very much favored his adverſary's cauſe. He was made biſhop after the year 454, in 462 he was preſent at a council in *Rome*, and in 464 was one of the deputies to judge the lawfulneſs of the ordination of the biſhop of *Die*. He confuted one *Paulinus*, who maintained that a perſon baptiſed holding the principal articles of faith, whatever crimes he committed, ſhould only undergo a temporary puniſhment. He ſhewed the folly and danger of death-bed repentances, but ſtrained his arguments by aſſerting that ſuch a repentance is uſeleſs and of no effect, and that faith which is dead without good works cannot then avail. This paſſage afterwards ſurpriſed *Gondebaud* king of the *Burgundians*; and S. *Avitus* of *Vienna* aſſured him he had reaſon to be ſurpriſed, for (1.) the ſincere will of amendment is at all times pleaſing to God, who (2.) often by extraordinary graces, even at the approach of death, converts the ſinner to himſelf and accords his pardon; and (3.) becauſe faith without exterior good works avails, when thoſe good works are impoſſible. Another error in this book was that already mentioned *n.* 8. of holding all things corporeal but God. His work of *grace and free-will* comes next, and then a treatiſe *againſt the Arians*. In all theſe

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he has a ſolemn obſcure ſtile, with frequent repetitions of the ſame thoughts, and in different treatiſes the ſame words. In the whole he was a perſon of a limited underſtanding, that only ſkimmed upon the ſurface of difficulties, and never dived to the bottom of any. So that if he deſerves the character beſtowed on him by eminent perſons of a crafty fox, it is not for any ſubtility in his writings, but for ſome underhand dealings he uſed, to defend a cauſe which he judged right: and indeed I cannot but think his ignorance the beſt excuſe for moſt of his writings.

11. *Nepos*, after his peace with the *Goths*, was outed by *Oreſtes* his general the 28th of *Auguſt*, and fled to *Glycerius* at *Salona* in *Dalmatia*. *Oreſtes* got his ſon *Auguſtulus* proclaimed emperor the laſt of the following *October*. About the ſame time *Baſiliſcus* uſurped the empire of the *Eaſt*, having raiſed a ſtrong ſedition againſt *Zeno*, who finding the uproar of the people high againſt him fled away with his wife *Ariadne* in a precipitate hurry to *Iſauria*. *Baſiliſcus* was as bad as *Zeno*, and had out of compliance with his wife *Zenonida* this additional bad quality of openly protecting the *Eutychians*. *Elurus* a little before this revolution had appeared at *C. P.* where this murderer was received by his faction with that blaſphemous applauſe of crying out to him at his entry: *bleſſed is he that cometh in the name of the Lord*. *Peter the fuller*, and the reſt of the enemies to the *Chalcedon* council, upon the news of *Baſiliſcus*'s uſurpation, left their lurking holes and flocked in crowds

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crowds to *C. P.* but the patriarch and the people ſo vigorouſly oppoſed them, that they could not obtain one church, but acted their ſacrileges in private houſes. The patriarch was *Acacius*, who had ſucceeded S. *Gennadius* in 471. He was a perſon of a handſom make, and a countenance that commanded the reſpect of the beholders: he had proper talents for governing, and was very ambitious of making them appear; for which he had recourſe to flattery and addreſs, and by them had like to have obtained the ſee of *C. P.* when S. *Gennadius* was made biſhop. After his death being inſtalled, he gained the emperor *Leo* ſo entirely that he could lead him where he pleaſed, and ſhewed now under a perſecuting emperor that he was not to be led away from his duty by fear. This is the character of *Acacius*, chequered with good and bad: among his flock there were many more zealous (and S. *Marcian* among the reſt, who probably died ſoon after *Elurus*'s entry) who writ to the pope to acquaint him with the ſtate of the church affairs at *C. P.*

Of CHRIST 476 *to* 480. *Of* ZENO 3 *to* 7, *and* AUGUSTULUS 2. *Of* ODOACER 1 *to* 5. *Of* SIMPLICIUS 9 *to* 13.

1. THE pope not yet appriſed of the emperor's misfortunes, writ two letters, dated *January* the 10th, one to him and the other to *Acacius*: in that to the emperor he exhorts him to imitate his predeceſſors *Marcian* and *Leo*'s faith, and drive from *Alexandria* the

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murderer *Elurus*. In that to *Acacius*, he conſtitutes him his legate with orders to join himſelf to the monks that reſiſted *Elurus*, and with them ſolicit the emperor not to ſuffer any new council to be called; which never ought to be done but upon the ſtarting of ſome new doctrine. Juſt the reverſe was done of what the pope adviſed: a council was called at *C. P.* wherein the *Chalcedon* council was condemned, after which *Elurus* went from the palace to the church on an aſs, but the pleaſure of this triumph was ſomewhat abated by a fall that broke his foot. This council would probably have done little harm, had it not been backed by *Baſiliſcus*'s circular letter, ordering every biſhop to anathematiſe and burn *Leo*'s deciſion, and every thing belonging to the council of *Chalcedon*, from the deciſions of faith to the very diſputes about it: but at the ſame time, to mingle truth with lies, he condemned all ſuch that held *Chriſt* was not really but only in appearance incarnate of the bleſſed virgin *Mary*. This laſt part offended the rigid *Eutychians*, but that did not much diſturb *Elurus*, becauſe almoſt every body had left *Eutyches* upon that head: his main difficulty was to cope with the *Catholics*, for *Baſiliſcus* had in vain attempted *Acacius*, who inflexible to the tyrant's frowns and careſſes, not only refuſed to ſign this circular letter, but went to the great church, where the *Catholics* thronged in prodigious numbers to animate their paſtor, and he with a ſuperior ſpirit reflecting back again freſh vigour on his flock, declaimed againſt *Baſiliſcus*'s letter, and to expreſs more

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more pathetically the miſerable ſtate of the church, cloathed himſelf in black and covered the altars with the ſame mournful dreſs, a colour unknown to the *grecian* altars but only upon this occaſion. Further, he deputed biſhops to S. *Daniel Stylites* to call him to the aſſiſtance of the diſtreſſed church: the uſurper ſent his deputies too, to varniſh over his proceedings, and with a load of calumnies make *Acacius* the guilty perſon. *Daniel* heard both, and to the uſurper's deputies replied, that God would reduce to nothing *Baſiliſcus*'s power, with a number of other ſtrong expreſſions, which the deputies durſt not deliver, but deſired him to ſend a ſealed letter to their maſter. This bated nothing of what he had ſaid by word of mouth, but deſcribed him as a new *Diocleſian*; and beſides this letter, at the preſſing inſtances of the biſhops, and as it is ſaid, by divine revelation too, he deſcended from his pillar, came to *Acacius*'s church, exhorted the faithful to conſtancy, and denounced approaching puniſhments to *Baſiliſcus* for perſecuting *Chriſt* in his members.

2. *Baſiliſcus* incenſed at this, and apprehending a popular inſurrection, retired to his country palace of the *Hebdomon*. *Daniel* followed him thither with a number of monks and people who carried him, becauſe his feet were ſo ſore that he could not walk. In the way he cured a leper miraculouſly, but being near the *Hebdomon*, a *Goth* of quality belonging to the emperor ridiculed the new conſul, as he called him, becauſe like one of them, he was borne upon

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others ſhoulders. His jeſt coſt him dear, for he had no ſooner made it, but he fell down dead on the ſpot: as for *Daniel*, he being refuſed audience, ſhook off the duſt from his feet, ordered his company to do the ſame, and returned to *C. P.* There he received repeated meſſages from *Baſiliſcus* to return, which being rejected with indignation, *Baſiliſcus* came himſelf, fell at the ſaint's feet and begged his pardon. But the ſaint ſaid aloud, that this feigned humility was a mere artifice to cloak his cruelty, which would not ſcreen him from the power of God, who depoſes the mighty from their ſeats; and with this prediction and many miracles he returned back to his pillar.

3. *Elurus* went from *C. P.* to *Epheſus*, reeſtabliſhed *Paul* who had been depoſed, but we do not know for what, made *Epheſus* a patriarchal city, procured many biſhops ſubſcriptions to *Baſiliſcus*'s circular letter, and excommunicated *Acacius*. From *Epheſus* he went to *Alexandria*, where his party applauded him, as they expreſſed it, for deceiving his enemies and treating them as children; but the rigid *Eutychians* with *Theodotus* biſhop of *Joppé* at their head, who had been ordained by *Theodoſius* the falſe Bp. of *Jeruſalem*, were diſpleaſed at the laſt part of *Baſiliſcus*'s circular letter, and ſeparated themſelves from *Elurus*'s communion. *Salofacial* the catholic biſhop of *Alexandria* withdrew to his monaſtery of *Canopus* to avoid *Proterius*'s fate, and being univerſally beloved, *Elurus* did not think fit to perſecute him there. At *Antioch*, *Peter the fuller* by the emperor's orders

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orders took poſſeſſion of that ſee, which was now vacant, *Julian* being dead with grief at the ill news of the church's troubles. *Peter* immediately threw anathemas about upon all people, who did not ſimply and without diſtinction add to the *Triſagion*, *who was crucified for us.* He ordained one *John* Bp. of *Apamea*, who had been depoſed in a council, but the people would not admit of him, and ſo he returned back to *Antioch.* At *Jeruſalem* they put up *Gerontius* an *Eutychian* monk for biſhop, and expelled *Anaſtaſius.*

4. In the *Weſt*, *Nepos*'s friends, tired with the *Gothic* uſurpation of *Auguſtulus*, and concluding it better to have a ſtranger of their own choice than one forced upon them, had ſent letters to *Odoacer* king of the *Heruli* to rule over them in *Auguſtulus*'s place. Upon this invitation, S. *Severin* aſſuring him of ſucceſs and a reign of almoſt 14 years, he paſſed the *Danube*, beſieged *Pavia*, ſlew *Oreſtes*, took *Ravenna*, and entered *Rome* the 23d of *Auguſt*, baniſhing *Auguſtulus* to a little town of *Campania.* And thus finiſhed the *weſtern* empire: for *Odoacer* did not ſo much as take the name of emperor, but only that of king of *Italy.* The reſt of this empire was parcelled out amongſt different barbarous princes: *Africa* was under the *Vandals*, *Spain* and a great part of *Gaul* under the *Goths*, the other part of it under the *Burgundians* and *Franks*, and a great part of our *Britain* under the *Saxons*; ſo that now the whole *Chriſtian* world was under the dominion of heathen or heretic kings. Thoſe of *Perſia*, *Britain* and *Gaul*

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Gaul were heathens: *Baſiliſcus* an *Eutychian*, and all the reſt *Arians*. But the church, that grew up amongſt perſecutions and knew the firmneſs of the rock on which it was built, ſtood undaunted and unchanged amidſt the various fortunes and alterations of the empire. *

5. God was pleaſed to make one in its favour by taking off *Baſiliſcus*: for *Zeno* hearing of the *Catholics* diſcontents, and being aſſured of his faithful *Iſaurians*, reſolved to appear again in arms and bid fair for empire. *Baſiliſcus* ſaw this, and to gain the *Catholics* recalled and annulled his circular letter, and reſtored *Acacius* to the privileges he had taken from him. But this too late timed repentance was of no effect: for *Zeno* was received at *C. P.* and *Baſiliſcus* to ſecure himſelf fled to the altar he had injured, laid his crown upon it, hoping for refuge or pardon there. *Acacius* leſs mindful of the ſanctity of the refuge than of the vileneſs of the refugees, delivered them up to *Zeno*, after he had given his royal word that he would not cut off their heads. If this promiſe was underſtood literally, *Baſiliſcus* had nothing to hope from it; and if meant to ſignify his life was pardoned, it was but ill kept, for *Zeno* baniſhed him and his wife to *Cappadocia*, there ordered the doors of the houſe to be walled up, and thus made the unhappy couple periſh with hunger. Then he ſtruck up a peace with *Genſeric* king of the *Vandals*, who departed this life crowned with great worldly felicity, having conquered the two celebrated and formerly rival cities of the univerſe, eſtabliſhed his kingdom in *Africa*, and left

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left a numerous iſſue behind him. He made a law, that the eldeſt male of his deſcendents ſhould always ſucceed to the crown, by which it deſcended immediately to *Huneric* his eldeſt ſon, but then was to paſs to his brother *Theodoric* or his ſons, to the excluſion of *Huneric*'s only one *Helderic*, becauſe he was younger than *Theodoric*'s ſons. *Huneric*'s reign began with great appearances of clemency towards the *Catholics*, inſomuch that they returned to aſſemble together in churches where they were prohibited in the laſt reign; but for the *Manichees* he made a ſtrict ſearch after them, and finding their prieſts and deacons to be all *Arians*, the diſgrace he thought they did to his religion animated his reſentments more againſt them. There was a monk of that ſect, named *Clementian*, found with theſe words writ on his thigh, *Manes diſciple of J. C.*

6. Upon *Zeno*'s reſtoration, the *Aſiatic* biſhops, who under *Baſiliſcus* had not only ſigned his circular letter, and declared thoſe impoſtors who ſpread abroad they did it out of fear, but likewiſe earneſtly intreated him not to recall it, now varied their mercenary ſtile, ſwore that they had ſubſcribed out of pure fear, and that they always held the doctrine of the council of *Chalcedon*. *Zeno* overjoyed at his reſtoration writ letters to the pope to tell him the agreeable news, and congratulate with him and *Acacius* for reſiſting the *Eutychians*. The pope's anſwer was congratulatory too, and that upon this topic, that the emperor had reaſon to rejoice to find that his enemies were the enemies of God,

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God, and that the church and his empire by one and the ſame fate were re-eſtabliſhed together, ſo that God's cauſe and his being the ſame, he ought to employ his power to drive out tyrants from the church, as God had done from his empire. *Zeno* at firſt ſeemed to act according to theſe preſcriptions, for he viſited and thanked S. *Daniel Stylites*, who had foretold his being ejected from his kingdom and his return, built a magnificent church in honour of S. *Thecla*, whom he ſaid appeared to him and aſſured him of his reſtoration, and publiſhed an edict to annul *Baſiliſcus*'s circular letter and all the conſequences of it. *Acacius* did not a little contribute to this, who, according to the pope's advice which he had deſired, applied himſelf to the emperor to expell the uſurping *Eutychians*, and not let the biſhops who were at *C. P.* ſtay there too long, leſt it ſhould encourage malecontents to give out that the *Chalcedon* definition was to be canvaſſed over again at *C. P.*

7. Accordingly *Zeno* depoſed *Peter the fuller*, once dear to him, before he had been attached to his enemy *Baſiliſcus*, and put in his place *John* of *Apamea*, *Peter*'s creature, of whom laſt year *n.* 3. but he was expelled three months after, and with *Peter the fuller*, and *Paul* of *Epheſus*, condemned at *C. P.* by *Acacius* with the pope's approbation. As for *Elurus* as ſoon as he heard of *Zeno*'s reſtoration, thinking him to be as ſincere a catholic as he pretended, he choſe not to outlive his approaching diſgrace but poiſoned himſelf. His diſciples reported, that he had foretold his death, which was

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was no difficult matter to do, if he intended to be his own executioner. His party chose the arch-deacon *Peter*, nick-named *Mongus* or *Stammerer*, for successor, and got him consecrated at night by one bishop. But the emperor drove this fellow from *Alexandria*, recalled *Timothy Salofacial*, and condemned all the *Alexandrians* goods to confiscation who did not within two months time communicate with him. *Anastasius* of *Jerusalem* died, and S. *Martyrius* succeeded him. *

8. *Salofacial* sent to thank the emperor, *Gennadius* Bp. of *Hermopolis* his cousin, and *John Talaja*, formerly a monk of *Canopus*, then œconomist of the church of *Alexandria* and priest. This *Talaja* insinuated himself into the good graces of *Illus* the only consul for this year, a person very powerful at court, to whom, when he returned home and continued there in quality of œconomist, he frequently made rich presents, neglecting *Gennadius* (who staid behind at *C. P.* as agent to *Salofacial)* and *Acacius*, which proceedings afterwards proved fatal to the churches of *Egypt*. *Acacius* having sent the pope the agreeable news of all the changes in the *East*, he returned him thanks the 13th of *March* and expressed his joy, but blamed *Salofacial* for having named *Dioscorus* at the altar: he was soon satisfied as to this point, for *Salofacial*'s deputies arrived at *Rome* with letters to notify his re-establishment, to desire he would instance with the emperor for *Mongus*'s banishment who lurked in *Alexandria* still, to make his profession of faith, to ask pardon for what he

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he had done touching *Dioſcorus*'s name, and to aſſure the pope that he had aboliſhed that cuſtom which took its riſe from immediate fear of death. The pope writ to the emperor and *Acacius*, according to *Salofacial*'s deſire, to baniſh *Mungus*. *Acacius* received letters from *Stephen* to acquaint him, that he was ordained biſhop of *Antioch* in the place of *Peter the fuller* and *John* of *Apamea*, the two late uſurpers of that ſee, by a council of the *Eaſt*, which had anathematiſed them both. *

9. This holy prelate was hurried ſoon from his ſee by a violent death, for the *Eutychians* at *Antioch* enraged at his zealous defence of the faith, fell upon him in the church, killed him by ſtrokes of ſharp-pointed canes, dragged his corpſe about the town and then threw it into the river *Orontes*. The emperor made the principal murderers ſuffer condign puniſhment: and the innocent citizens begging pardon for their town, ſent deputies to the emperor deſiring that to obviate the like diſorders, a biſhop for *Antioch* might be ordained at *C. P.* which the emperor granting, *Acacius* ordained another *Stephen*, who inherited his predeceſſor's piety as well as name. But this ordination being contrary to the canons, the emperor and *Acacius* writ to the pope to deſire his conſent to what was done in a preſſing neceſſity merely for love of peace. The pope anſwered the emperor, that if he had hearkened to the advice he had given him by *Acacius* of baniſhing *Peter*, *Mongus*, *&c.* there would have been none of theſe murders committed, nor no dangers to ward againſt by

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by a preſſing neceſſity: that therefore he conſented to what was done at preſent, ſo that this ordination might not paſs for a precedent, and that he would now expel *Peter the fuller*, *Mongus*, *&c.* He writ to *Acacius* to the ſame purpoſe, particularly inſiſting on this, that the ordination at *C. P.* ſhould not be drawn into a cuſtom. Theſe letters were dated *June* the 22d. The emperor followed the pope's advice, and ſent *Peter the fuller* into baniſhment, but he made a ſhift to eſcape in the way, and retired for a-while in S. *Theodore*'s monaſtery.

10. In *Gaul* S. *Lupus* departed this life, whoſe virtues and miracles eminently dignified the country and time he lived, but were not perpetuated to poſterity by any author who deſcends to particulars. So we can only join to what is already mentioned, *p.* 85, 117, 118, that his piety had the ſame influence over other barbarous kings as over *Attila*, and that as he ſecured *Troyes* from his fury, ſo he preſerved *Briennes* from ſlavery; for at S. *Lupus*'s requeſt *Gibuldes* king of the *Allemans* rendered back their captives to liberty, and then reſtored the country itſelf to the people. His faſts were ſevere, his charity fervorous, his humility profound, and his zeal for church-diſcipline unwearied. He was the firſt of the *Gallic* biſhops in years as well as merits; for which reaſon he was named the *biſhop of biſhops* by S. *Sidonius*, who upon his advancement to his biſhoprick was honored with a letter from this holy prelate, wherein he tells him: you ought to regard epiſcopacy as an office of humility, which makes you the ſervant of thoſe who are

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are ſubmitted to you. S. *Sidonius* anſwered with unaffected ſentiments of that virtue, which he endeavored to copy from S. *Lupus*. Among many miracles ſome attribute to him that remarkable ſingularity of the ſhambles at *Troyes*, which (ſays *Bangier* the king's lieutenant in his deſcription of *Champaign* for the inſtruction of the royal princes) will ſeem fabulous to thoſe who never were at *Troyes*, or did not mind it when there, and yet is a thing very certain: which is, that no flies enter the ſhambles, tho' very capacious ones, and tho' in the ſeaſon they hover about the place in great quantity. To be more aſſured of the truth of this, I wrote to an acquaintance at *Troyes*, who went to ſee this wonder himſelf, and gave me the ſame account of it at large as M. *Bangier* had done in ſhort.

Of CHRIST 480, 1, 2. *Of* ZENO 7, 8, 9. *Of* ODOACER 5, 6, 7. *Of* SIMPLICIUS 13, 14, 15.

1. SAINT *Lupicinus*'s death ſoon followed S. *Lupus*'s. This ſaint was inſtructed by his elder brother *Romanus*'s example, to abandon the good things of this life to gain upon eternity. For *Romanus* had for ſome time retired to a barren ſpot of ground, encompaſſed with rocks, expoſed to bleak winds and the reflected heats of the ſun, without any other ſhelter than a fir-tree to ſcreen him from the inſults of changing ſeaſons, or any conveniencies of life beſides wild herbs, and ſuch as his labour could bring forth from an ungrateful ſoil. This

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This place is upon the borders of *Swisserland*, not far from *Geneva*, now called *S. Claudius*. Thither his brother *Lupicinus* (with many others) came to trace out the ways of perfection, which he learned so well, that he was with his brother constituted joint-superior of the religious, whom they governed with a perfect unity, tho' their tempers were vastly different: for *Romanus* was of one naturally easy and condescending, whereas *Lupicinus* was austere even to the common lapses of infirmity, but they both knew how to subject their tempers to God's honour; insomuch that when occasions called, *Romanus* was not wanting to assert a just authority, nor *Lupicinus* to soften his rigour with an eye of pity to others in what he would never pardon in himself. The prudent conduct of these two holy brothers attracted such numbers of disciples, that they were fain to make a new monastery in the neighboring woods. But the devil to hinder this increase of saints raised a furious temptation among them; for God having given a plentiful harvest one year, the monks were for augmenting their diet and refining upon it too; and this was a dangerous temptation, because it seised upon many of the ancient monks esteemed for learning and piety, who could not be brought to their former spare diet by S. *Romanus*'s gentle remonstrances: he had therefore recourse to his brother *Lupicinus*, who managed the affair with such address that no one in particular was offended, tho' it made twelve of the chief persons for these relaxations quit the monastery. One venerable monk told S.

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Romanus, that the decline of regular obſervance was owing to his eaſy reception of perſons without due diſtinction: to which the ſaint replied, that the diſcerning of ſpirits was not eaſy, that various changes happen in the progreſs of a religious trial, and that as among them no one was obliged to ſtay, ſo he hoped and inſtanced in ſeveral that had learned in his monaſtery how to live piouſly elſewhere, tho' they could not conform to the rules of his monaſtery. He ſignaliſed his charity upon many occaſions, for which he admitted all ſorts of company out of his monaſtery of both ſexes, whereas S. *Lupicinus* would never converſe with women. *Romanus* went to viſit S. *Maurice*'s relicks, but being benighted on the road, he and his companion ſheltered themſelves in a little hut, where they had not been long, when two lepers, father and ſon, whoſe habitation this was, came in, and were ſurpriſed to find two religious there. S. *Romanus* inflamed with charity kiſſed both lepers, and having eat, drank and paſſed the night with them; in the morning he thankfully took leave of his hoſts, who after their gueſts departure diſcourſing of their virtues, found to their great joy and amaſement themſelves perfectly recovered: in this tranſport they ran after their benefactors, and not finding them publiſhed this miracle to all the city of *Geneva*, where they were well known on account of the alms they received there. With *Romanus*'s charity, the top of virtues, a deep-rooted humility was conjoined, which made him, tho' prieſt and ſuperior, little diſtinguiſh himſelf, but by

ſuperior

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ſuperior virtues and prieſtly functions. He died in 460, and was buried at *Baume* a neighboring monaſtery of nuns, who under his ſiſter's conduct practiſed the perfections of a religious ſtate in a more ſtrict confinement.

2. S. *Lupicinus* ſurvived his brother 20 years; to the other religious he allowed wine and oil, and in caſe of ſickneſs eggs and milk-meat; but none of theſe to himſelf; nor a portion of the taſteleſs food he took, but only every third day: his cloaths were as poor as his diet, his coat was of ſkins of different beaſts, and his ſhoes wooden ones: his bed was ſometimes the floor, and in the extremity of cold weather the hollow bark of a tree, which he warmed a little. He provided for his religious wants in time of famine by miraculouſly multiplying the corn, ſaved *Agrippinus* from death by the ſame miraculous power, and foretold the impending ruin of the empire as it arrived, which made him be eſteemed by *Chilperic* king of the *Burgundians*, who took care to maintain his monaſtery after his death, which ſeems to be the firſt in that part of *Swiſſerland*, and had at his death 150 monks, who lived in a rival charity without jealouſy or property.

3. Among them S. *Eugendus* his ſucceſſor, *Palladius* S. *Germanus*'s companion, and *Sabinian* a deacon, who took care of the mill and the dam, were renowned for virtue. *Sabinian* had the power of driving out devils, but this ſwelling him up to vanity, the devil poſſeſſed and violently tormented him. In this wretched ſtate he was anointed with holy oil, at which

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the devil abandoned his body and pride his mind. Another disciple called *Dativus* was remarkable for his sweet temper, his obedience and humility: but the devil tempted him first into a remissness of prayer, and then into a pride of his own humility. In that juncture he plied him with contradictions from some of his companions to that degree, that he concluded to quit them, and accordingly came away directly to *Tours*, where entering S. *Martin*'s church, a possessed body ran to him and cried out: O ho! see here is our monk of mount *Jura*. Good morrow dear *Dativus*. We have not begun with you amiss, it is but to go on the same way. This brought *Dativus* to a sense of himself, he returned back, and with tears begged admission again, but after two years relapsed into the same temptation, and publicly asked his cloaths to go away. S. *Lupicinus* gave them him, but went to prayers to avert this imminent danger of losing a soul; and they had that efficacy, that they made *Dativus* remain in the court for a full half hour like a stunned person, and then he threw his cloaths to the door, and blowing, as it were, against the devil, said: carry them if thou wouldst have me go. And from that time he got the better of temptations. —— S. *Manvæus* Bp. of *Bajeux* in the *lower Normandy*, and *Senator* Bp of *Milan*, died this year.

4. *Carthage* had been 24 years without a catholic bishop, when now *Huneric* upon an embassy from *Zeno*, and at the solicitations of his sister-in-law the princess *Placidia*, permitted the *Catholics* to chuse what bishop they pleased, and

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and ſent to aſſiſt at the election the emperor's embaſſador, with one of his notaries called *Withared*, who read there publicly, that at the above-mentioned inſtances he had granted the *Catholics* liberty of election, of ſaying maſs throughout *Africa*, *&c.* on condition that the biſhops of his religion ſhould have the ſame liberty at *C. P.* in the *Eaſt*; and that if this alternative was not obſerved, that the new-ordained biſhop with all the others in his dominions muſt be ſent to the *Moors*. This edict was read the 18th of *June*, and inſtead of giving joy to the widowed churches raiſed their ſorrows higher: the clergy crying out aloud, that rather than have a biſhop upon ſuch dangerous conditions, they deſired to have no biſhop but *Chriſt*; but the embaſſador notwithſtanding urged them to an election, and they choſe one *Eugenius*. This election was wonderful pleaſing to the young people, who had never ſeen a biſhop in his pontifical robes and ſeat, and all the *Catholics* rejoiced that the election had fallen upon a perſon ſo worthy. He wanted none of the epiſcopal qualifications, which were all crowned with an amazing charity; for he diſtributed large alms, notwithſtanding the revenues of the church were in the *Arians* poſſeſſion, without reſerving any mony in his own hands, no farther than was neceſſary for that day's maintenance. This gained the love of the people and the envy of the *Arian* biſhops, who were continually plying *Huneric* with ſtories to ſet a perſecution a-foot, which the *Catholics* much apprehended, conſidering his barbarous temper towards the *Arians*

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themſelves. For finding many of them for the obſervance of his father's law in regard of the eldeſt male ſucceeding, he ſpared no one that did but the leaſt ſeem to favour *Theodoric* or his childrens ſucceſſion: for this he made one of his principal courtiers called *Gamut* be put to work in the vineyards, have nothing given him but brown bread and water, and be whipped once a month; nor had this *Gamut* eſcaped thus, but that he took refuge in an *Arian* church, and only came out from thence when *Huneric* promiſed him his life. His brother *Heldica* a perſon venerable for his years was beheaded, his wife with another lady burned in the middle of the city, the remains of their bodies dragged about and ſcarcely ſuffered to be buried at the biſhop's deſire. *Theodoric*'s wife being a princeſs of an inſinuating wit and addreſs, and her eldeſt ſon inſtructed in moſt ſciences, were thought too dangerous perſons to live, and ſo were taken off upon a falſe accuſation: *Theodoric* after their loſs was ſent into baniſhment without a ſervant, or even neceſſaries for life, and periſhed in this miſerable condition: a juſt return for the ſufferings he had inflicted on S. *Armogaſtes*. His children were baniſhed, *&c.* But *Huneric*'s burning in the middle of *Carthage* *Jocundus* the chief of the *African Arians*, ſtiled the patriarch, and ſeveral *Arian* prieſts and deacons, gave the moſt dreadful idea of his ſavage diſpoſition, and made the *Catholics* apprehend, that he, who had preyed with ſuch bloody vengeance upon his own prieſts and kindred, would perfect his cruelty upon them.

5. Beſides

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5. Beſides this natural prognoſtic of a riſing ſtorm, many perſons had viſions that ſeemed clearly to intimate it, of which *Victor* of *Vita* recounts five and omits the reſt not to be tedious, and tho' it only begun with vigour in 482, yet now ſome preludes of it appeared.* For the *Arian* biſhops perſuaded *Huneric* not to let *Eugenius* preach, and oblige him to hinder any one's coming to his church who was dreſſed after the *Vandal* faſhion, which was the dreſs of the court as well for *Catholics* as others. *Eugenius* anſwering, that the houſe of God was open for all the world, and that he could not expel thoſe who offered to enter there, * *Huneric* ordered a company of fellows to ſtand at the church-doors with little dented ſticks, who, when they ſaw any one in a *Vandal* dreſs enter the church, twiſted theſe ſticks in their locks, and tore off their hair and ſkin at once from their heads, which made ſome loſe their ſight, and others their lives. Beſides this, the women were led about the town with their flaid heads, a ſhameful and glorious ſpectacle to men and angels. *Huneric* perceiving the terror of this did not affright even his domeſtics from their religion, not only took away their wages and the common neceſſities of life, but charged them over and above with the moſt painful and laborious toils. Some he ſent from the eaſe and pleaſures of the court to reap the harveſt in the burning ſun, and one among the reſt with a withered dry arm uncapable of work, which by the prayers of his fellow-ſuffering ſaints miraculouſly was reſtored to ſtrength and vigour. Other

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ſome were baniſhed into the iſles of *Sicily* and *Sardinia*, and the virgins conſecrated to God were, contrary to the laws of modeſty and humanity, viſited by *Arian* matrons and midwives, without ſuffering the virgins mothers or any catholic woman to be preſent: then hanging them up with ponderous weights at their feet, they applied red hot plates of iron to their backs, bellies and breaſts, and amidſt theſe tortures demanded of them what biſhops or prieſts had debauched them. Many expired under the violence of theſe tortures, and they who eſcaped with life became crooked; but not one could be found among them that did not conſtantly avow their innocence, which, like pureſt gold from the furnace, came forth from this load of calumny, and ſhined with more triumphant brightneſs.

6. *Huneric* was reſolved to remove the eccleſiaſtics he could not aſperſe, and ſent 4,966 of them into baniſhment, of which number were biſhops and prieſts, who through age had loſt their ſight. *Felix*, who had been 44 years Bp. of *Abbir*, tho' ſtruck with a dead palſy that took away the uſe of his limbs and tongue, to that degree that he could neither ſpeak nor ſcarce feel, was not exempted, tho' his condition was repreſented to the king, and his old age that would ſoon make him quit *Carthage* and the world. But the barbarous king inſtead of being moved with compaſſion told them, if your biſhop cannot ſet his horſe let him be tied to wild bulls, and they ſhall carry him according to my orders. Infine, they threw him acroſs a mule,

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mule, and tied him on like a piece of wood. *Sicca* and *Lares* were the two towns of the general rendevouz for theſe exiled ſaints, where the *Moors* were to come and carry them into the deſarts; the priſons in theſe cities were tolerable at firſt, the faithful being permitted to have acceſs to them, to preach and celebrate the divine myſteries. Some of theſe priſoners were young boys and lectors of the church, and to many of them their ſeveral mothers came with different views, ſome to animate their childrens courage, and others to perſuade them by *Arian* re-baptiſm to free themſelves from their preſent ſufferings and the danger of approaching ones: but ſo ſtrong and adult was the faith of theſe lectors, that not one of them yielded to the temptation.

7. From this priſon the confeſſors were hurried to another unſupportable one, where no-body was permitted to viſit them, except by ſtealth, and then, if it was found out, the guards were puniſhed ſeverely. The priſoners were heaped one upon another like ſo many grains of pureſt wheat, without any ſpace betwixt them to eaſe nature, and the ſtench of their excrements in ſo cloſe a place produced an infection and an inexplicable horror. S. *Victor* of *Vita*, who writes the hiſtory of this perſecution, ſays, that he and ſome other church-men having by force of mony gained entrance from the *Moors*, who relieved the guard whilſt the *Vandals* ſlept, were up to the knees in this filth to come at them, and beholding their impriſoned brothers condition, lamented with the prophet *Jeremiah, that they*

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they who had fed delicately periſhed in the ways, and they who were brought up in ſcarlet embraced dunghils. Infine, at long-run the *Moors* with great ſhouts told the priſoners they were to march, and brought them out one *Sunday* in this pickle, ſtill praiſing the Lord for their ſufferings. *Cyprian* Bp. of *Uniziber* met them in the way, and gave them what he had, declaring he had rather be their companion than comforter in their ſufferings; he was not long without his wiſh, for *Huneric* clapped him up in a cloſe priſon from whence he was only releaſed by baniſhment. The people thronged on all ſides to behold theſe holy confeſſors; the roads were too narrow for the prodigious crowd, and the faithful climbed up the ſides of the mountains with wax-lights and their children in their hands to aſk their bleſſing, and in the moſt pathetic terms deſcribe the afflicting ſenſe of their loſs. Their guards hurried them away, and if the weak and ſickly could not keep their pace they threw ſtones at them and pricked them on with their darts, or tied them with cords, and ſo dragged them on like dead beaſts through craggy places, that tore off their clothes, mangled their members, ripped open the ſides of ſome, and fractured the ſculls of others; a number of them died, as appears by the tomb-ſtones erected in the high-way. They who overcame the fatigues of the journey arrived at a dreadful deſart, where they were allowed nothing but barley for their food, and that in ſcanty portions, which they ſtopped for ſome days: afterwards they gave them a worſe ſort of ungrounded

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grounded corn, and then ſubſtracted that too; but God who rained manna for the *Iſraelites* provided nouriſhment for his ſervants in the deſart, which was a horrid waſte of parched earth, burning ſands and rocks, barren of every thing, but ſerpents and broods of poiſon that tainted the air, murdered with their very breath, and with their ſtings did ſuch ſecure execution, that no man was known there to have felt them and not died: but amidſt all theſe dangers God preſerved his ſervants, inſomuch that not one of them periſhed by the ſerpents.

8. S. *Severin* having overcome the ancient ſerpent was now called to receive the rewards of his victory. From *Comagena* where we left him in 454, the inhabitants of *Faviana*, a town on the *Danube*, 20 leagues above *Vienna*, and 8 from *Hollenburgh*, deſired him to come among them, whom he relieved in time of famine by miraculouſly curing a rich widow's avarice, called *Procula*, and cauſing a thaw upon the rivers *Inus* and the *Danube*, for the importation of corn. He came to a village where ſeveral perſons, who outwardly profeſſed the *Chriſtian* religion, privately practiſed the abominations of the *Pagans*; to diſcern them from the reſt, he ordered every body to bring an unlighted torch with him and hang it upon the walls of the church, then he knelt down and prayed a long time, at the end of which all the true *Chriſtian*'s torches lighted of themſelves, and the others remained unlighted: but the grace of God expelled the darkneſs of unbelief from their hearts, and made them behold their ſins with horror,

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ror. He preſerved *Flacciteus* an *Arian* king of the *Rugians* from many dangers, and aſſured him of a peaceful death: his ſucceſſor *Fava* alſo felt the benefit of his protection, and on his account ſtopped his perſecution of the *Catholics*, but the ſaint obſerving that he was over-ruled by his wife *Giſa* to miſchief and cruelty, he denounced the ill fate that attended his family after the ſaint's death in 487. To *Odoacer* he foretold his ſucceſs in *Italy*, and the preciſe ſpace of years he was to reign: which made *Odoacer* reſpect him as his father, and grant him whatever he aſked. He cured by his prayers all ſorts of diſtempers, and by his example healed the wounds of the mind; he foretold his own death two years before it arrived, and left behind a number of ſaints for diſciples.

9. In the *Eaſt* died *Salofacial* Bp. of *Alexandria*, and *Stephen the younger* Bp. of *Antioch*. *Calendion* ſucceeded *Stephen*, being elected by the *eaſtern* biſhops in a council; who immediately ſent his ſynodical letters to *Rome*, and was by the pope confirmed in his ſee, with orders to *Acacius* to treat him as lawful Bp. of *Antioch*. *Calendion* obtained the emperor's permiſſion to tranſlate thither the relicks of S. *Euſtathius*, deceaſed in baniſhment. This tranſlation was performed with the utmoſt ſolemnity, the people of *Antioch* coming out 18 miles from the city to meet his body, and at its entry the remainder of the *Euſtathians*, who ſtuck out after the union 70 years paſt, now joined in communion with the catholic biſhop and his flock,

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flock. *Salofacial* was regretted by both *Catholics* and *Eutychians*; the *Catholics* for losing an orthodox bishop, and the *Eutychians* for losing a mild one, (perhaps too remiss towards them) by whom he was so beloved, that they cried out, tho' we do not communicate with you, yet we cannot forbear loving you. In *Salofacial*'s place *John Talaja* was chosen canonically to the great content of the *Catholics:* of this ordination he sent an account by synodical letters to the pope and *Calendion* of *Antioch.* He writ likewise to *Acacius* of *C. P.* in a letter inclosed in one to *Illus*, to whom he sent a courier with orders to follow *Illus*'s directions in every thing. But *Illus* being unfortunately then at *Antioch*, *Talaja*'s letter was not delivered to *Acacius*; who taking himself to be affronted by this neglect, resolved to ruin him, tho' he hazarded his fame, soul, conscience, and the peace and religion of the church besides: for this he persuaded *Zeno*, whom he could persuade to any thing but virtue, that it would be dangerous for the church of *Alexandria* to have *Talaja* for bishop, because he was an *Eutychian* in his heart, had made his predecessor place *Dioscorus*'s name in the *diptics*, and contrary to his word and oath caballed and made parties to get this bishoprick: the emperor having yielded to this, *Acacius* cast about to find one in *Talaja*'s place, and imagining there would be difficulties and delays in electing a new patriarch, he told the emperor, that *Peter Mongus*, who had been ordained Bp. before, was the fittest person; for having now abandoned

abandoned his former errors, no one was ſo proper as he to unite the *Alexandrians* together; and with this produced *Mongus*'s retractation or profeſſion of faith. The emperor approved of *Acacius*'s advice, and immediately writ to the pope, that *Talaja* was unworthy of the biſhoprick for perjury, and that for the union of the church no perſon was ſo proper as *Mongus*.

10. Not long before the pope had *Talaja*'s letters, which repreſented things ſo well, that he was juſt upon the point of confirming his ordination; when all on a ſuddain he was ſtopped by letters from the emperor, to whom he gave this anſwer, that he had upon his letter ſuſpended the confirmation of *Talaja*, but as for *Mongus*, it would be madneſs to put him in his place; a perſon who had been the ring-leader of the heretics, upon a bare promiſe, perhaps without any ſincerity at the bottom, of profeſſing the true faith; which if ever ſo ſincere, ſhould only ſerve to admit him to the communion of the church, but not to its dignities: and that *Mongus* ought to be ſo much the more ſuſpected, becauſe he had the recommendations of thoſe who ſeparated themſelves with him from the church. The pope writ another to *Acacius* with the ſame contents, dated *July* the 15th. The emperor, who was not a man to give up his point for motives of conſcience or reaſon, was reſolved now to place *Mongus* on the ſee of *Alexandria*: but firſt by *Acacius*'s advice put out his *henoticon*, i. e. *edict of union*, wherein he declares, that no one ought to hold any other ſymbol or deciſion

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deciſion of faith beſides that of *Nice*, confirmed by the council of *C. P.* and *Epheſus*, with them anathematiſe *Neſtorius* and *Eutyches*, and approve of S. *Cyril*'s 12 anathematiſms: then laying down ſome articles touching the incarnation, which both *Catholics* and modern *Eutychians* hold, much in the ſame terms with *Baſiliſcus*'s edict, he goes on ſaying: but we anathematiſe whoever does believe or has believed otherwiſe, whether in the council of *Chalcedon* or elſewhere, principally *Neſtorius*, *Eutyches* and his followers. This *henoticon* being finiſhed, *Zeno* gave orders to expel *Talaja* and put *Mongus* in his place, upon condition the ſaid *Mongus* ſhould receive this *henoticon*, write ſynodical letters to the pope, to *Acacius*, and other patriarchs, and admit to communion thoſe of *Proterius* and *Salofacial*'s party. *Mongus*'s friends, who were at *C. P.* promiſing all this in his name and accepting the *henoticon*, tho' till that time they were known for rank *Eutychians*, were admitted by *Acacius* to communion, and *Mongus*'s name into the *diptics*. After this the emperor ſent his lieutenant to *Alexandria* to put *Mongus* in poſſeſſion, which he did at his arrival, *Talaja* having fled off. *Mongus* preſently received *Salofacial*'s party to communion, read the *henoticon* in the church, accepted it publicly, *&c.* writ ſynodical letters to *Acacius* and other patriarchs, and one to the pope, wherein he teſtifies his approbation of the council of *Chalcedon*.

11. Mean-

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11. Meantime *Talaja* repairs to *Illus* at *Antioch*, who adviſes him to addreſs himſelf to *Calendion*, and *Calendion* perſuades him to appeal to the pope. Beſides this *Calendion* writ in his favour to the emperor and *Acacius*, deſcribing *Mongus* as an adulteter, who had ſeiſed upon another's ſpouſe, and had dared at *Alexandria* to anathematiſe the council of *Chalcedon*. The pope received *Talaja*'s appeal, and writ in his behalf, notwithſtanding his ſickneſs. *Acacius* anſwered, that he did not own *Talaja*, but only *Mongus* for the patriarch of *Alexandria*, with whom he joined in communion upon his receiving the *henoticon*, to contribute to the peace of the church and the emperor's orders. The pope little ſatisfied with this anſwer, writ back again in a letter now loſt, that *Acacius* ought not to receive to communion of his own authority a heretic condemned by both of them, eſpecially upon ſuch ſlight grounds as receiving the *henoticon*: but that he ought to receive the council of *Chalcedon* and S. *Leo*'s letter.

Of CHRIST 483. *Of* ZENO 10. *Of* ODOACER 8. *Of* FELIX III. 1.

1. BEFORE *Acacius* could find a plauſible anſwer *Simplicius* departed this life. Beſides this letter already mentioned, he writ one to conſtitute *Zeno* Bp. of *Sevil* his vicar in *Spain*, for the conſervation of eccleſiaſtical canons there. Another to *John* Bp. of *Ravenna*, dated the 31ſt of *May* 482, reprehending him ſeverely

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ſeverely for ordaining one *Gregory* Bp. forcibly againſt his will: and to make this *Gregory* amends, he ordered he ſhould govern the church of *Modena* without having any thing to do with the biſhoprick of *Ravenna*, but ſhould receive from him for his maintenance a ſpot of ground of a competent value, which ſhould return to the church of *Ravenna* after *Gregory*'s death: and that if the ſaid *John* attempted for the future to ordain people againſt their will, he ſhould be deprived of the power of ordaining. He had taken it quite away in 475 from one *Gaudentius* Bp. of *Oſena* in *Abruzzo* for his unlawful ordinations and given it to one *Severus*. Of the church revenues he allotted to *Gaudentius* the fourth part, to the church for reparations and hoſpitality two other parts to be adminiſtred by *Onager* a prieſt, and the remaining fourth part to the clergy according to their merits. This pope conſtituted weekly penitentiaries for four parts of the city of *Rome*, the reſt being probably in poſſeſſion of the *Arians*; dedicated many churches and enriched them with valuable preſents.

2. Six days after S. *Simplicius*'s death *Felix* a *Roman* ſucceeded, and received at *Rome Talaja* with his petition for re-eſtabliſhment, and an accuſation againſt *Acacius*, who now protected that *Mongus*, whom he had formerly ſo well deſcribed in the blackeſt colours. He demanded of his council what expedient they judged the moſt effectual, and the reſult of it was to ſend *Miſenus* Bp. of *Cuma* in *Campania*, *Vitalis* Bp. of *Fronto* in *Picenum*, and *Felix* a defender of

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the church with this inſtruction: that *Mongus* ſhould be expelled *Alexandria*, that *Acacius* ſhould anſwer *Talaja*'s accuſation, and denounce anathema to *Mongus*. With this inſtruction he ſent letters to the emperor and *Acacius:* and a citation to the laſt beſides. He tells the emperor, that, after having diſcharged his duty in paying his reſpects upon his advancement to his ſee, he did what he thought for the ſafety of the empire, in ſending his legates and repreſentatives to lay open to him the wounds of the church, which he had power to heal and cloſe up: then complaining that he had not anſwered his predeceſſor's letters, but ſeemed to be for ſeparating the ſee of S. *Mark* from the communion of his maſter, and thus rending the ſeamleſs coat of *Chriſt*, which his crucifiers themſelves left intire, he proceeds: conſider what has caſt down your enemies, and what has replaced you again upon the throne..... They fell in attacking the council of *Chalcedon* and the writings of the bleſſed pope *Leo:* and you have recovered your power in rejecting their errors. Permit me, O prince, to open my heart with freedom to you, ſince ſilence would ill become me now. You are the only perſon that bears the name of emperor: do not then labour to deſtroy yourſelf in ſpite of all my care and deſire of your welfare, nor weaken the confidence we have of offering up our prayers to God for you: but ſeek the means not to provoke heaven, but appeaſe it. I beg and conjure you to take this into ſerious conſideration, for I tremble with fear, and am in dreadful apprehenſions, leſt with the change of cauſes

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cauſes (which God forbid) the event of things ſhould change: behold your predeceſſors of auguſt memory, *Marcian* and *Leo*, and follow their faith, whoſe legitimate ſucceſſor you are... Follow that which you have profeſſed yourſelf: make the archives of your palace be ſearched for what you have writ to my predeceſſor, when you remounted the throne; then you ſpoke of nothing but preſerving the council of *Chalcedon* and recalling *Timothy (Salofacial)* the catholic biſhop. And if you inſpect into what you writ to him, to congratulate his return to *Alexandria* as a true biſhop of his flock; you will find that you looked upon him that was expelled as a falſe biſhop, *&c.*..... How can you ſuffer the flock of *J. C.* to be ravaged by a wolf which you yourſelf have chaſed away a wolf who has now 30 years broke out from the fold of the catholic church, and became the follower and ring-leader of its enemies, always in a readineſs to devour and ſhed the blood of the children of the church. In that to *Acacius*, the pope complains of his affected ſilence, of his negligence in repreſenting the caſe to the emperor, which ſeems to look ſuſpicious conſidering his great credit at court; and pities him as one changed and fallen, from that courage with which he ſo dangerouſly reſiſted *Baſiliſcus*, to the baſeneſs of a mercenary paſtor who flies from his flock, or rather to ſome yet viler thing, to one who in time of no danger takes a pleaſure to throw his flock into the jaws of devouring wolves. That it is not for fear of the church that he ſays this, which

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is too well founded upon our Saviour's promiſe, to dread the riſing winds and tempeſts; but to warn thoſe who quit the helm in a ſtorm, or ſtrive to ſink the unperiſhable veſſel of the church, that they are in danger of ſinking to the bottom themſelves; and that as he would not think that to be *Acacius*'s deſign, ſo he hoped that for the future he would avoid all occaſions of favoring the ſuſpicion of it. He ſent beſides a copy of *Talaja*'s accuſation againſt him, and cited him to *Rome* to anſwer it. Before theſe legates arrived at *C. P. Cyril* abbot of the *Acemites* writ to the pope to blame his ſlowneſs: and the pope had ſuch an eſteem for *Cyril*, that he ordered *Miſenus* to do nothing without conſulting him.

3. Meantime *Mongus* found himſelf perplexed betwixt the *Catholics* and the *Eutychians*; the firſt deſiring a biſhop entirely orthodox, and the laſt falling from him daily, becauſe he did not expreſly condemn the council of *Chalcedon*: To ſatisfy therefore his own party, at leaſt, he pronounced anathema to the council of *Chalcedon* and S. *Leo*'s letter, took S. *Proterius* and *Salofacial*'s names out of the *dyptics*, ſubſtituted *Dioſcorus* and *Elurus*'s in their place, and cauſed the body of *Salofacial* to be dug up and removed into the country. Upon this ſeveral *Catholics* quitted *Mongus*, ſome went to *Rome* with their complaints, and others to *C. P. Acacius* was at a loſt at this news, which ſeemed to break all his meaſures, and ſent ſome perſons to *Alexandria* to be informed of the truth, but they came back again with no account, but only an act that *Mongus* drew up, and got ſubſcribed

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ſcribed by many that they never heard him ſay what he was accuſed of. With this act he ſent a letter to *Acacius*, which contains (1.) *Acacius*'s praiſes; (2.) that he received the council of *Chalcedon*; (3.) that his accuſers had no reaſon to blame him for tranſlating the relicks of the moſt holy and bleſſed father *Timothy* archbiſhop; (4.) that he never condemned the council of *Chalcedon*, but uſed ſome expreſſions to hinder a company of turbulent monks from quitting the church, to which his enemies had given an ill turn. In this manner he wrote to *Acacius*, and at the ſame time among his party condemned the council of *Chalcedon*; by which double dealing he kept his biſhoprick, but far from uniting his flock, he made them ſplit into more diviſions than before: for the zealous *Catholics* and zealous *Eutychians* abandoned him, theſe laſt forming a ſect called *Acephali*, i. e. *without a head.*

4. At *Carthage* on *Aſcenſion-day Huneric* ſent the following edict to *Eugenius* and other catholic biſhops to be read in their churches. *Huneric* king of the *Vandals* and *Alans*, to all the *homoouſion* biſhops. Whereas it is manifeſt, that your prieſts have not only once, but often been prohibited to hold aſſemblies in the *Vandals* partitions leſt they ſeduce *Chriſtian* ſouls, and yet have in contempt of this prohibition celebrated maſſes, aſſerting that they hold the rule of faith entire. We being unwilling to ſuffer this ſcandal in the provinces committed to our care by God, have by the conſent of our holy biſhops ordered, that without any pretext of fear,

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that you meet at *Carthage* the firſt of next *February*, to diſpute with our biſhops, and defend from ſcripture the *homoouſion* faith you profeſs. Given the 20th of *May*, *&c.* All the biſhops regarded this edict as the ſignal of a perſecution, and concluded to put a requeſt to *Huneric* to have the ultramarine biſhops there, ſince it was the common cauſe of all the *Catholics*. To this *Huneric* anſwered: ſubject all the earth to my power and I will do what you deſire. *Eugenius* anſwered, that the king's demand was an impoſſibility, whereas it was an eaſy matter for him to inform himſelf by the other *Chriſtian* princes his friends and allies, of what the *Catholics* held, and to obtain leave for a competency of their biſhops to come to *Carthage*, and ſhew their common faith the ſame with that of the *Roman* church, which is the head of all churches. *Eugenius* made this addreſs, not that there were wanting biſhops in *Africa* able to refute their adverſaries objections, but becauſe he knew the ultramarine biſhops, not being *Huneric*'s ſubjects, could ſpeak with more liberty, and make the catholic world acquainted with their grievous oppreſſion. *Huneric* had no regard to theſe remonſtrances, but ſought every occaſion to perſecute the learneſt catholic biſhops, made the Bp. *Donatian* be baſtinadoed with a hundred ſtrokes, and then baniſhed him and *Preſidius* of *Suffetula*, cauſed the biſhops *Manſuetus*, *Germanus*, *Fuſculus*, and many others to be baſtinadoed ſeverely: and forbid his *Arian* ſubjects to eat with the *Catholics*.

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Of CHRIST 484. *Of* ZENO 11. *Of* ODOACER 9. *Of* FELIX III. 2.

1. GOD was pleaſed to fortify them in this perſecution by a manifeſt miracle. There was one *Felix* a blind citizen of *Carthage* known by the whole town, who upon repeated admonitions from heaven that he ſhould repair to *Eugenius* when he was conſecrating the baptiſmal fonts on the feaſt of the *Epiphany*, and at his touch recover his ſight, made himſelf be led by his ſervant to church. He with ſome difficulty got audience of the biſhop, who was then very buſy, and recounted what had happened. The biſhop replied, that it was better for him to retire, for he was a ſinner, and one of the worſt of ſinners, for which reaſon he was reſerved to theſe wretched times. But *Felix* perſiſting ſtill in his demand, which he aſked in the name of God who commanded it, the ſaint bleſſed the fonts, offered up his prayers, made the ſign of the croſs upon his eyes, and in that very inſtant reſtored him to his ſight. This miracle was a great conſolation to the faithful, who in the tranſports of their joy divulged it every where; which made *Huneric* take a ſtrict cognizance of the fact, but neither he nor his *Arian* biſhops being able to elude the truth of it, they cried that *Eugenius* had performed this cure by magic. A wonderful blindneſs of the heart! which ſeems to be repreſented by the eclipſe of the 14th of the ſame month, whoſe darkneſs was ſuch that it obſcured two thirds of the body of the ſun.

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2. The firſt of *February* the day appointed for the conference the catholic biſhops appeared at *Carthage*, but it was put off for ſome days, and before that, S. *Lætus* Bp. of *Nepté*, being reckoned one of the ableſt diſputants, was burned by the king's orders, with a deſign, as may be ſuppoſed, of terrifying the reſt. At length the conference opening, the *Catholics* ſelected ten biſhops to enter the liſts, who were made to ſtand, whilſt *Cyrila*, who ſucceeded *Jocundus* burnt in 480, environed with his guards was ſeated upon a throne of uncommon magnificence. At this ſight the *Catholics* demanded who was to judge both ſides? *Huneric*'s ſecretary cried: the patriarch *Cyrila*, —— the *Catholics* interrupting him, aſked who gave him permiſſion to take that title? Then the *Arians* began to abuſe the *Catholics*, giving every one of their laity preſent a hundred ſtrokes of a cudgel. At which S. *Eugenius* exclaimed: you ſee my God in what manner they oppreſs us, be you the judge of the violences of our perſecutors: then turning to *Cyrila*, deſired he would propoſe what queſtions he pleaſed, to begin the conference. But *Cyrila* conſcious of his own weakneſs in ſo bad a cauſe, told them he could not ſpeak *latin*; tho' the contrary was well known, and with this and other chicanes broke up the conference, giving out that the *Catholics* had by their noiſe and clamor hindered the diſpute. The *Catholics* gueſſed at this artifice before-hand, and therefore were ready with a profeſſion of faith that anſwered the main objections againſt the Trinity, proved the reaſonableneſs of the word *homoeuſion*,

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homoousion, and the divinity of *Christ* and the H. Ghost.

3. Against these reasons *Huneric* brought down soldiers, executioners and penal laws; publishing an edict to burn all books that defended the *homoousion* Trinity, to shut up all the catholic churches in *Africa*, to confiscate their and the bishops revenues, forbidding them under grievous penalties to hold assemblies, ordain, or even baptise. By the same edict the lay-men were to be deprived of the right of making wills or receiving any thing by them, and subjected to other arbitrary punishments; allowing however to the first of next *June* for such as would before that space of time come in and embrace *Arianism* to exempt themselves from confiscation of goods. This edict was executed all over *Africa* the very day it was published, *Huneric* having for that purpose privately dispatched his officers to different parts of his dominions: so that the churches were shut up and their doors immured all in one day, and the bishops goods confiscated whilst they were still at *Carthage*. There he sent to the bishops lodgings to take away every thing from them, leaving them neither servant, horse, nor any clothes but what they had on, and then expelled them the town with a proclamation that none, on pain of being burned with his family, should presume to give them sustenance or harbour. Thus driven out of town they staid about the walls in the open air, when *Huneric* rid out by chance that way. The holy bishops in this miserable condition approached him, and the mournful

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mournful ſight alone would have touched any heart that was not poſſeſſed by the fury of hereſy: but this *Barbarian* as ſoon as he began to hear their complaints, ordered his guards to ſpur on their horſes among them, by which ſome were rid over and others miſerably bruiſed.

4. Then they were ordered to go to the temple of *Memory*, where they were preſented with a paper folded up, and told, that if they would ſwear to the contents of it, that the king would reſtore them to their churches. They anſwered they held the catholic faith; and being urged again to ſwear to that paper, *Hortulanus* and *Valentinian* two biſhops took up the word, and aſked if they were brute beaſts to ſwear to a paper at a venture without knowing the contents of it: the *Arians* replied: ſwear that you deſire that after the king our maſter's death his ſon *Hilderic* may ſucceed to the crown, and that none of you will write beyond ſea. Some of the biſhops were for taking and others for rejecting this oath, alledging that the goſpel forbid ſwearing: the officers divided the jurors and non-jurors into two bands firſt, and then clapped both one and the other into priſon, telling the firſt, that ſince they were ready to ſwear contrary to the precept of the goſpel, the king thought fit to baniſh them their churches, but give them out ſome lands to cultivate, with an obligation of not preaching, reading or praying together, nor of chanting, chriſtening, ordaining or reconciling people: and the non-jurors, that ſince they did not deſire the prince's ſucceſſion, that the king baniſhed them to *Corſica*

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ſica to fell timber for his ſhips. The greateſt part of the biſhops were baniſhed out of *Africa*, and thoſe that remained were generally ſent to places near their biſhopricks, or the towns of which they were natives, that the ſight of what they had loſt, the ſolicitation of their friends and relations might by degrees make them forego the purity of the faith; to which *Huneric* thought to prepare them firſt by the terror of torments, which he inflicted upon lay-perſons before they were ſent to the place of their exile.

5. His murdering executioners were diſperſed throughout all *Africa*, to torment the faithful without regard to age or ſex. Some were baſtinadoed to death, others hanged and burned, and the women of quality particularly, ſtripped naked and laſhed with whips. Among theſe was one *Dionyſia*, a lady that excelled the reſt in beauty, and had a courage above her ſex, who told her executioners that ſhe deſired no mercy as to pain, but only begged they would allow ſomething to modeſty and not expoſe her nakedneſs; but theſe inhuman butchers, deaf to the ſentiments of compaſſion and modeſty, made her be lifted up higher to cover her with more confuſion. But *Dionyſia* collected within herſelf triumphed over all their malice, and whilſt the warm blood ſtreamed from her ſides, ſhe pathetically deſcribed the glory of martyrs, and animated the faithful, not to fly from, but earneſtly embrace their ſufferings. And her diſcourſe, which was founded on paſſages of the holy ſcripture, very properly adapted to the preſent occaſion, was not caſt upon barren ground, for

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for the whole country prepared their ſouls for martyrdom, which her ſiſter *Dativa*, her relation *Emilius*, *Leontia*, *Tertius* and *Boniface*, after a tedious trial of various torments obtained, and by that a crown of eternal glory. *Dionyſia*'s ſon *Majoricus* gained the ſame prize by his mother's exhortations: the poor youth, who had been ſoftened with the delicacies of this world, ſtood trembling and ſhuddering at the gaſtly ſight of the torments he was to undergo, when ſhe with a piercing eye and a mother's authority reprimanded him for his degenerate behaviour, and changed the timorous youth into a conſummate hero; attentive to her words of bearing the nuptial garment he had obtained by baptiſm in the name of the Trinity to the feaſts of eternal bliſs, he contemned the torments deſigned to wreſt it from him, and expiring bravely in the midſt of them appeared a choſen gueſt in the ſight of God and his angels. The pious mother poured forth her thanks without intermiſſion before the throne of grace for this favour, embraced his holy corps, and buried it in her houſe, that as often as ſhe prayed at his tomb to the holy Trinity, ſhe might have hopes of being united to him for all eternity.

6. *Servus* a man of quality of *Tuburbo* was firſt baſtinadoed, then hoiſted up in the air with pullies, which being let go all of a ſuddain he fell down every time upon the pavement; not thinking this enough, they dragged him along ſharp-pointed ſtones that tore off his ſkin, inſomuch that it hung down over his belly, back and ſides. He had ſuffered much the ſame puniſhment

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niſhment under *Genſeric* for not diſcovering a friend's ſecret, but underwent it now with infinite more joy for the myſteries of the faith, and the beſt of friends *Chriſt Jeſus*. *Victoria* expreſſed her name in her courage, ſhe hung up a long time in the preſence of her huſband, children and the people. The huſband, who had abandoned his faith, made the utmoſt efforts to have her his companion in apoſtacy. But *Victoria* turned the deaf ear to the voice of the charmer, was regardleſs of her childrens cries, her own pains, or any thing that could retard her flight to heaven. At length the torturers perceiving that her ſhoulders were diſlocated and removed from their place, and that ſhe was without any ſigns of life, being either really or only ſeemingly dead, they cut her down. She ſoon came to herſelf, and told them ſhe ſaw a virgin, who came and touched her broken limbs, and reſtored her to perfect health in the manner they now beheld. *Victorian* a native of *Adrumetum* and governor of *Carthage* with *Victoria*'s courage obtained the crown of martyrdom. He was one of the wealthieſt citizens of *Africa* and much in the king's good graces, on account of his approved fidelity; to him therefore the king ſent a familiar meſſage to aſſure him that he would prefer him to all men beſides, in caſe he would embrace the *Arian* religion. To whom *Victorian* thus: ſecure in *J. C.* my Lord and my God, you may tell the king this from me: he may expoſe me to devouring flames, to ſavage beaſts, to every kind and ſpecies of torment, but none of them ſhall make me

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me violate my baptiſm received in the catholic church. Moreover, were there no other life but this, and not the life eternal which is the only true life, I would not for a ſhort paſſing glory be ungrateful to my God, who has given me to know and believe in him. This anſwer added fuel to *Huneric*'s rage, who condemned him to torments inexpreſſible, over which *Victorian* triumphed and died a conqueror confeſſed.

7. There were multitudes of them at *Typaſus* in the *Ceſarean Mauritania*, on occaſion of ordaining there *Cyrila*'s ſecretary for their biſhop, which grieved the inhabitants to that degree that they all took ſhipping for *Spain*, except ſome few who had not the convenience. The new biſhop hoped at leaſt to make theſe his own, but finding that in ſpite of all his arts, they refuſed his communion, publicly met together and celebrated the divine myſteries, he ſent private news of it to *Huneric*; who in a rage ſent a count with orders to bring the generous ſouls into the market-place, and there in the preſence of the whole province to cut their right-hands off, and cut out their tongues at the roots, which was punctually executed. In vain by this the tyrant thought to ſilence truth, for, ſtrange to tell! theſe very perſons without their tongues articulately confeſſed their faith, and all their lives after held diſcourſe as diſtinctly as before; and, being many in number and diſperſed into different parts of the world, became ſo many preachers of the divinity of the eternal Wiſdom, *who opens the mouths of the dumb.*

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dumb. This miracle was done in the face of open day in the preſence of thouſands of people, whereof many remained living witneſſes till the middle of the next age. S. *Victor* of *Vita*, from whom we take the whole hiſtory of *Huneric*'s perſecution, in which he had a large ſhare of ſufferings himſelf, relates it as an eye-witneſs, and adds, that among others ſtill living there was then at *C. P.* one *Reparatus* a ſub-deacon, who without a tongue had an excellent delivery in his ſpeech, was reſpected by all the world in the emperor *Zeno*'s palace, and eſteemed by the empreſs with a ſingular veneration. *Eneas* of *Gaza* a *Platonic* philoſopher and co-temporary writes, that he not only heard theſe people pronounce their words diſtinctly, but to have his eyes aſſured of the matter looked into their mouths, beheld them without tongues which were cut out at the roots, and was aſtoniſhed not only to hear ſuch perſons ſpeak, but to ſee them alive. Count *Marcellinus* another hiſtorian of the ſame time adds to this relation, that among theſe tongueleſs ſpeakers there was a boy, who notwithſtanding he was born dumb, had learned the *Chriſtian* doctrine, which he would not renounce, and therefore had his tongue cut out, after which he gave God thanks in articulate words. The emperor *Juſtinian* in his edict publiſhed after his conqueſt of *Africa*, teſtifies he had ſeen many of them and heard them ſpeak. *Procopius* an hiſtorian under that emperor, and ſecretary to his general *Beliſarius*, mentions alſo ſeveral who had the uſe of ſpeech without the organ; but that two of them overcome

come by the love of women fell into incontinence and loſt this miraculous gift. S. *Gregory the great* ſays, that when he was nuncio at *C. P.* that a grave biſhop told him he had ſeen many of theſe miraculous talkers, and one of them who by his incontinence became dumb again.

8. At *Carthage* there were two merchants, both named *Frumentius*, crowned with martyrdom. There *Liberatus* a phyſician and his wife had a proſpect of obtaining the ſame crown: they were caſt into the ſame priſon, but kept ſeparate from each other, that each might be betrayed into *Arianiſm* by believing their counter-part had led the way. This ſham being detected, they were ſent into baniſhment with their children, whom they took from them on the road; *Liberatus*'s ſoul was then pierced to the quick, and the father's ſorrows were upon the point of burſting out at his eyes, when his wife ſtopped their courſe by this lively remonſtrance: dear huſband, will you loſe your ſoul for the love of your children? Think of them now no more than if they were unborn. *J. C.* will be a father to them, for do you not hear them cry out they are his children, in that voice of theirs ſaying, *we are Chriſtians?*

9. Another *Liberatus*, abbot in *Capſa* in the *Byzacene* province, and ſix monks were ſeiſed and brought to *Carthage*, where, being proof againſt careſſes and torments, and exemplary leſſons of patience to the faithful, who viſited them by corrupting the guards, they were put aboard a ſhip full of chips and bruſh-wood, to which

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which the king's officers ſet fire ſeveral times; but as often as they lighted the fire it was extinguiſhed after a ſtrange manner in the ſight of all the people. At this the tyrant, red with ſhame and anger, commanded to knock out their brains with the oars, and throw their dead bodies into the ſea; but the waves that very hour bore them triumphant to the ſhore in ſuch an unuſual manner as terrified the tyrant, and gave two deacons with other catholics an opportunity of burying them honorably. Theſe deacons were *Salutaris* and *Muritta*, who had thrice before, and now a fourth time profeſſed their faith in torments: for all who belonged to the church, from the prieſts and deacons down to the lectors and ſinging-boys, were firſt variouſly tormented, and then baniſhed. In this perſecution none was ſo buſy as one *Elpidiphorus*, who had been chriſtened in the catholic church, and ſince his apoſtacy made a judge, in which office he comported himſelf with the rage of a maſtiff broke looſe to worry the ſheep of *Chriſt*. *Muritta*, who in his turn was to be tormented on the horſe-rack in his preſence, as he was going to be ſtripped, drew out the linnen clothes which had covered *Elpidiphorus* at his coming forth of the baptiſmal font, ſpread them abroad in every one's ſight, and thus addreſſed him: You *Elpidiphorus*, who are the miniſter of error, behold the linnen that ſhall accuſe you before the majeſty of God when he comes to judge mankind. This I have preſerved to be a witneſs of the apoſtacy which ſhall plunge you into an abyſs of fire and ſulphur: this

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which was wrapt about you when you were born by the water of baptiſm, ſhall redouble your puniſhment when you ſhall be buried in the eternal flames. Theſe words drew tears from all who were preſent, and ſtung the guilty judge's conſcience, who was ſo confounded, that for ſome time he could not ſpeak. At length they were ſent into baniſhment, and on the road the *Arians* took from them that little proviſion of food and clothes which the charity of the faithful had furniſhed them with: at which nothing dejected, every one glorified God, ſaying, naked I came from my mother's womb, and naked I go to baniſhment: God is able to feed the hungry and clothe the naked in the deſart. One *Teucarius* a reader, who before his apoſtacy had taught ſome young children to ſing church muſic, would by no means part with 12 of them who excelled in their voices and ſkill; and therefore the *Arians* forcibly ſeparated them from the reſt, making them with their ſwords quit the hold they had of their companions necks and knees, and brought them to *Carthage*, where in ſpite of blandiſhments at firſt, and whips and cudgels afterwards, they remained immoveable in their religion, and ſurviving the perſecution, were ſo eſteemed by the people, as to be called the 12 apoſtles.

10. The *Arian* biſhops refined upon *Huneric*'s perſecution, marching along with ſwords by their ſides to inſult the *Catholics*; one of them *Antony* by name, Bp. of *Tamaluma* near *Tripoli*, ſhewed himſelf as fiery a zealot that way as his brethren. He had S. *Eugenius* of *Carthage* under

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under his cuſtody, and he took care that nothing ſhould be wanting to make his narrow priſon as uneaſy to him as poſſible, hindring any one to ſee or adminiſter to him the leaſt conſolation, in hopes he would die under the vexation. But S. *Eugenius* on the contrary, thinking all this too little, added of himſelf the mortification of wearing hair-cloth next his ſkin. Theſe auſterities threw him into a palſy, ſo that he was only able to ſpeak a few broken words; at which *Antony* overjoyed ran with the ſtrongeſt vinegars and forced them down his throat, hoping ſoon to ſee him expire; but tho' this made his diſtemper worſe it did not kill him, and God in his goodneſs was pleaſed to reſtore him to his health. *Habetdeum* Bp. of another *Tamaluma* was alſo in *Antony*'s power; who not being able by any means to gain upon him, bound him hand and foot with thick cords, and ſtopped his mouth that he could not cry out, then poured water upon his body to re-baptiſe him; ſaying, my dear brother you are now a *Chriſtian* as well as we are, what then remains but to obey the king's will? *Habetdeum* replied: I have always maintained the ſame faith, and my heart ſpoke whilſt my mouth was ſhut, making a proteſtation which the angels have writ down to preſent to God. This baptiſm by force was a common trick among them: they ſent out ſcouts of *Vandals* to ſeiſe upon the paſſengers on the road and bring them before the biſhops who re-baptiſed them and gave them certificates of it in writing; and without theſe there was no going abroad, ſo,

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that literally was then accompliſhed *apoc.* xiii. 16, 17, that no one could buy or ſell unleſs he had the name of the beaſt on his forehead, or in his hand. The biſhops went about the cities and towns in the night-time with a pack of fellows at their heels, broke open the peoples houſes, and brought water, with which they ſprinkled people when they were aſleep, and then cried out, they had made them *Chriſtians.* Some were ſo ſilly as to think this had made them *Arians*, but the wiſer ſort laughed at the biſhops mock-baptiſm, and to expreſs their deteſtation of it publicly threw the baptiſmal linnens into the ſink. A noble-man's ſon of 7 years old being taken up, he boldly cried out in the way, *I am a Chriſtian, I am a Chriſtian*, and to ſilence him they ſtopped his mouth and dipped him in the water: and thus they ſerved men, women and children of all ſorts and degrees; few could eſcape with only theſe leſſer puniſhments, and to avoid the greater ones, multitudes fled to barren rocks and caverns, where, deſtitute of food and all the ſupports of life, they dropped down dead to riſe to a happy immortality.

11. The pope writ to *Zeno* to redreſs the miſeries of the *African* church by his mediation, for which purpoſe he ſent one *Uranius* embaſſador thither, who at his coming boaſted that he was the defender of the catholic churches, tho' he proved not even a feeble ſupport unto them. For *Huneric* in contempt of this embaſſy tortured his *Vandal* ſubjects in the public places with greater variety of torments than the others, for

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for which he made engines of ſo many different ſorts, that a liſt of their bare names would be tireſom; but their effects appeared in deformed figures of men, without hands or feet, noſes, ears or eyes, ſkin or hair to their heads, which were now no longer the moſt elevated ſeats of life, but were diſtorted and fallen below the ſhoulders; others had their brains daſhed out againſt the pavement, ſome their bones broken by falls from the tops of houſes, where they hung like whirligigs to be the jeſt and ſport of the people. *Dagila Huneric*'s cupbearer's wife, who had been a female-confeſſor of *Chriſt*, was now again ſubjected to whips and baſtinadoes, and then hurried from her huſband, children and eſtate, to a barren inhoſpitable waſte devoid of all human comforts, but ſo fraught with heavenly conſolations, that ſhe rejoiced in her ſufferings and refuſed to leſſen them by removing, as it was afterwards granted her, to a more tolerable place of baniſhment.

12. Theſe numbers of exiled *Catholics* did not diſpeople the country ſo much as the enſuing dreadful famine that laid all *Afric* waſte; for then no ſoft ſhowers or kindly dews fell from the heavens to refreſh the earth; the ſprings of clear water were dried up, and none were to be found but troubled ones impregnate with ſulphur bubbling up: there was then to be ſeen only a bare livid face of land; the vines were no longer ſcreened from the ſcorching heat of the ſun by the ſpreading leaves and ſwelling ſtems; the vernal olive that boaſts an eternal green lamented its blaſted ſhades; and earth, beaſts,

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birds and men were ſhrunk up by a dry famine. The *Vandals*, who had the riches of all *Africa*, no longer able to purchaſe food for themſelves, gave their ſlaves liberty to go where they pleaſed, but far they could not, for death and famine determined their progreſs: the people of the country came crowding to the cities, but *Huneric*, fearing their reception would cauſe the plague of which there were now many ſymptoms, drove them back again to periſh in the fields. The *Catholics* by this mortality reaped the benefit of being exempt from worldly temptations, for the richeſt *Arians* were in want of food themſelves, and could not part with the leaſt morſel for a bribe. In the midſt of this famine the hand of God fell upon the tyrant *Huneric*, for he expired like *Arius*, voiding his bowels, after his body had been eaten up with worms, and his rotten limbs had fallen from him: ſo that his burial was not properly of a corps, but of ſeparate putrefacted members. *Gondamond* his brother *Genton*'s ſon ſucceeded.

13. *Zeno*, who was for preſerving the church in *Huneric*'s dominions, waged war with it in his own. He arreſted the pope's legates *Vitalis* and *Miſenus* at *Abydos*, impriſoned them, ſeiſed their papers, and threatened them with death, unleſs they communicated with *Acacius*. To threats were added careſſes, money, preſents, and perjury; for both emperor and patriarch ſwore, that they would remit the judgment of the whole affair to the pope, and that therefore they need not ſcruple to communicate with *Acacius*

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cacius for the interim. These various motives prevailed with the legates to quit their prison, and go publicly to church with him, accompanied by *Mongus*'s agents, tho' of this last part they pretended to be ignorant. They assisted at the divine mysteries, and heard *Peter*'s (*Mongus*) name read aloud at the recital of the *dyptics*, whereas hitherto *Acacius* had only read his name softly, which made the heretics cry out with joy that *Mongus* was confirmed in his see, and cast the *Catholics* into a deep affliction, who comforted themselves something by a triple protestation they made against the legates prevarication: the first protestation was fastened to the legate's habit in public by some one that escaped undiscovered; (2.) was thrown in by way of billet, and (3.) brought in a basket of herbs. The legates were regardless of the protestations as well as of the pope's commissions, acting directly contrary to their orders; for they perceived, after the first false step, there was no retiring from the precipice where they had put themselves. *Felix* the defender was detained by a fit of sickness from coming with the legates, and at his arrival found his companion's consummate prevarication; but far from falling by their example, in prison and every where he shewed a courage worthy the see of which he was a minister.

14. The legates returned to *Rome*, and brought with them the emperor's and *Acacius*'s letters. They are both encomiums upon *Mongus* (for his orthodoxy, faith, and receiving the council of *Chalcedon*) with whom they avow they are

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joined in communion, acknowledge him the lawful Bp. of *Alexandria*, and look upon *Talaja* in many reſpects unworthy of it. The emperor in his calls *Talaja* perjured, and affirms that *Mongus* admitted the council of *Chalcedon*. Theſe letters were a ſufficient condemnation of the legates conduct, and the monks who ſent deputies to *Rome* before the legates return repreſented *Acacius* and the legates hiſtory to the laſt extremity of evidence. The whole matter was examined in a council of 67 biſhops at *Rome*, where the legates were deprived of their epiſcopal dignity and communion. Anathemas were again pronounced againſt *Mongus*; and *Acacius*'s cauſe examined. He was found guilty; (1.) for communicating with *Mongus*, who, having been ordained by one only biſhop, and he a heretic too, had uſurped the ſee of *Alexandria*, anathematiſed the council of *Chalcedon*, and been guilty of other crimes, of all which *Acacius* had formerly accuſed him in his letter to *Simplicius*; that *Mongus* had not recanted, and if he had, was ſtill unworthy of a biſhopric; (2.) in ordaining *John* of *Apamea*, an heretic, Bp. of *Tyre* in another's diſtrict; (3.) in ordaining *Himerius* an excommunicated perſon prieſt; (4.) in not anſwering his citation to *Talaja*'s accuſation; (5.) in affronting and abuſing his legates. For all theſe crimes the pope and council concluded to excommunicate him, and the ſentence was drawn up, where after an enumeration of his crimes, it ſays: take then your portion with thoſe whoſe intereſts you embrace, and by this preſent ſentence, which we

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we direct to you by a defender of the church, you are depoſed of your epiſcopal honour, deprived of catholic communion, and cut off from the body of the faithful. Know then, that the name and dignity of a prieſt is taken from you, that you are condemned by the judgment of the H. Ghoſt and apoſtolic authority, and never to be releaſed from the bonds of this anathema. Given 5. *kal. Aug.* i. e. *July* 28.

15. *Tutus* was choſen defender, and charged with this ſentence, and two letters, one to the emperor, another for the clergy and people of *C. P.* wherein the pope gives an account of his annulling and diſavowing what his legates had done, of his excommunicating *Acacius*, and ordering them, and all who would not be excommunicated themſelves, to ſeparate themſelves from his communion, to acknowledge *Salomon*, depoſed by *Acacius*, for prieſt, and to have no regard to any of *Acacius*'s depoſitions. *Tutus* very dexterouſly performed his commiſſion, and eluded the diligence of thoſe who lay in wait to apprehend him; he got ſafe to *C. P.* delivered his letters, and by the means of the *Acemetes* of *Dius* at *C. P.* publiſhed *Acacius*'s excommunication, for which ſome of thoſe *Acemetes* loſt their lives. But after he had begun ſo well, he followed the legates ſteps, and not being proof againſt *Acacius*'s gold, communicated with him. An account of this was ſoon ſent to *Rome*, ſo that *Tutus* at his return not being able to deny the fact, was excommunicated, and this excommunication notified to the monks of *C. P.* and *Bithynia*, with inſtructions for comporting themſelves

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themſelves towards the monks who embraced *Acacius*'s party: *viz.* that they were to ſeparate themſelves from ſuch as had fallen without compulſion, but to admit thoſe, who had yielded by torments, to their cells, to expiate their fault by penance. *Acacius* for his part, ſupported by the emperor, did not much trouble himſelf with church-cenſures, but went on communicating with *Mongus*, celebrating the divine myſteries, and to compleat all took the pope's name out of the *dyptics*. And there being now no hopes of *Talaja*'s eſtabliſhment at *Alexandria*, the pope conferred on him the biſhoprick of *Nola* in *Italy*.

Of CHRIST 485 *to* 489. *Of* ZENO 12 *to* 16. *Of* ODOACER 10 *to* 14. *Of* FELIX III. 3 *to* 7.

1. CALENDION Bp. of *Antioch* was in communion with *Talaja* and rejected *Mongus*, for which *Zeno* and *Acacius* looked upon him with an ill eye, and now depoſed him under pretext of his having favored *Illus* (who had rebelled againſt the emperor) and even taken the emperor's name out of the *dyptics*. It is uncertain what grounds there were for this accuſation, for the matter was never examined by a council of biſhops, but the rumor of it ſerved the emperor to baniſh him to *Oaſis*. *Peter the fuller* was put in his place with *Acacius*'s conſent, and then a great number of biſhops were driven from their ſees for not ſigning the *henoticon*. *Cyrus* of *Hierapolis* was one of

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of theſe, in whoſe place *Peter the fuller* put in one *Xenaias* (a fellow whom *Calendion* had turned out of *Antioch* for his ill behaviour) and becauſe his *Perſian* name *Xenaias* did not ſound ſo well he changed it into *Philoxenus*. Not long after ſome *Perſian* biſhops coming that way proved to *Peter*, that his Bp. of *Hierapolis* was a fugitive ſlave who had never been baptiſed, but the *fuller* not troubling himſelf about that, told them, that epiſcopal ordination ſupplied the place of baptiſm. This *Xenaias* was the firſt perſon that attacked holy images; thoſe of the angels he tore and blotted in many places, and hid thoſe of our Saviour. Such were the *fuller's* new biſhops: ſome of the old ejected ones came to *C. P.* to little purpoſe, for *Acacius* was againſt them, who tho' he would not openly communicate with the *fuller*, yet he did it at ſecond hand, that is, by communicating with *Mongus*, who publicly communicated with the *fuller*. When the news of theſe tranſactions came to *Rome*, the pope and a council of 44 biſhops found exemplified in *Acacius*'s perſon that verſe of the *proverbs*; *the impious when he ſhall come into the depth of ſins contemneth*, and to ſhew their further abhorrence of his crimes, ratified the pope's ſentence a-new, and refuſed communion to all ſuch as communicated with *Acacius* or his communicants. *

2. After this ſentence a principal part of the *Eaſt* was divided from the church, tho' many monks and ſome churches greatly broke off from the ruling party. Amidſt theſe diſſenſions *Martyrius* Bp. of *Jeruſalem* departed this life. He was

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was a native of *Cappadocia*, and ſometime an anchoret in *Nitria*, whence he removed upon the troubles that followed *Proterius*'s maſſacre, and put himſelf under S. *Euthymius*'s conduct, who loved him tenderly, and took him and S. *Geraſimus* for companions in his annual retreat from the 14th of *January* to *Palm-ſunday*. S. *Euthymius* foretold that *Martyrius* ſhould be patriarch of *Jeruſalem*, as he had foretold *Anaſtaſius* before, who upon S. *Euthymius*'s death ordained him prieſt, and aſſociated him to the clergy of the *H. Sepulchre*. *Anaſtaſius* dying, *Martyrius* ſucceeded in 478, and diſpatched his deacon *Fidus* with letters to *C. P.* touching the ſchiſm at *Jeruſalem*. *Fidus* took ſhipping at *Joppé*, but was ſhipwrecked in the night, and eſcaped drowning by means of a broken plank; in this extremity he invoked S. *Euthymius*'s aid, who appeared to him walking on the ſea, and told him, that his journey about the ſchiſm would be to no purpoſe, for that breach would be cloſed up under *Martyrius*, and that now he had no more to do but to tell him to change his *laura* into a monaſtery. This ſpeech ended, he wrapt *Fidus* up in his cloak, and *Fidus* found himſelf all on a ſuddain on the ſhore and then at his houſe in *Jeruſalem* without knowing how he came thither. He related to *Martyrius* the whole adventure, who aſſiſted *Fidus* in executing S. *Euthymius*'s will; the *laura* became a monaſtery, the old church was made a refectory, and a new one built, which *Martyrius* ſolemnly dedicated, placing under the altar the relicks of *Taracus*, *Probus* and *Andronicus* martyrs, the

7th

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7th of *May* 485. Soon after *Fidus* was made Bp. of *Dora*, and the ſchiſmatics of *Jeruſalem* were united. —— *Saluſtius* ſucceeded *Martyrius.* *

3. In *Britain* new ſupplies from *Germany* ſeiſed upon moſt of *Suſſex*, and whilſt *Ambroſius Aurelius* was buſy in defending his country againſt them, *Hengiſt* entered into a league with the *Picts* and *Scots*, with whom he took many towns, demoliſhed the churches, and built caſtles. *Aurelius* hearing of this marched againſt him, and beholding the deadly waſte *Hengiſt* had made could not contain his tears, but made a vow, that if he obtained the victory he would repair the churches: in confidence of which he gave *Hengiſt* battle, and after a bloody reſiſtance routed him. *Hengiſt* fled to a town called *Caenconan*, now *Coningſbury*, but conſidering that was too weak to hold out, he truſted once more to his arms, and again was beaten and moſt of his *Saxon* forces put to the ſword; *Hengiſt* himſelf loſt his life, and *Eſca* his ſon narrowly eſcaped into *Kent*, where he ſucceeded his father. *Aurelius* gave God thanks with great devotion for gaining the day amidſt ſo many dangers, and immediately employed workmen to repair the churches. At that time it is ſaid S. *Bridget* came to *Britain*, and paſſed ſome years near *Glaſtenbury*, in a place called *Bekery* or the *little Iſland*, and, leaving behind her ſcrip, chain and bell, returned to *Ireland*. Of this holy virgin the martyrologes of *Rome*, *Bede* and *Ado* have theſe words: this day (*Feb.* 1.) is celebrated the memory of S. *Bri-*

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S. *Brigida* a virgin, who in teſtimony of her virginity having touched the wood of an altar it preſently became green. Her death and burial at *Down* in *Ireland* ſome aſſign to this year, which more probably is to be deferred till the next age.

4. In *Africa Gondamond Huneric*'s ſucceſſor, this year the third of his reign, recalled S. *Eugenius* and the lay-catholics from baniſhment, allowed them a place for their prayers, tolerated monaſteries, and much ſoftened the rigour of *Huneric*'s perſecution. Then many fallen catholics deplored their apoſtacy, and deſired readmiſſion into the church they had abandoned; * for whom the pope with a council of 40 biſhops at *Rome* reſolved, that biſhops, prieſts, and deacons, who had fallen even by force of torments, ſhould be degraded, ſubjected all their lives to the penance of hearers, and at their death only be admitted to lay-communion: that the other clerks, monks, nuns and ſeculars, ſhould be 3 years hearers, 7 years proſtrates, and 2 conſiſtents; that children who had fallen muſt undergo ſome penance and never be admitted to orders: that the *Catechumens* muſt be put back 3 years among the hearers, *&c.* but if the biſhops ſhould judge it proper to add or omit ſome of theſe inſtructions, they had but to conſult the holy ſee, which would readily comply with what they found juſt and reaſonable. Several copies of theſe ordinances were ſent about, and the date put to them, as it is thought, of the day they were ſent, which makes thoſe now extant be the 15th of *March*, 488.

5. A

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5. A little before, *viz. February* 3, the pope had writ to *Ceſarius* of *Arles* to caution him againſt precipitous ordinations, which had been the occaſion of biſhops abandoning their charge and paſſing to a ſecular life; that long trials of their integrity ought to be made before the impoſition of hands, *&c.* *Peter the fuller*, who did more miſchief to the church in uſurping than all thoſe in quitting their biſhopricks, not ſatisfied with what he had already cauſed in the patriarchate of *Antioch*, endeavoured to extend his malignant power to *Cyprus*; he claimed juriſdiction over it, and got ſome perſons in the name of the church of *Antioch* to cite *Anthemius* Bp. of *Salamis* the metropolis of *Cyprus* to give in his reaſons, againſt the juriſdiction he diſowned, to *Acacius*. *Anthemius*, who was a man of an unqueſtionable life, but not proper for a law-diſpute, was in great anxiety about this citation, and in ſuſpence whether he ſhould go to *C. P.* or not: when S. *Barnabas* veſted with ſplendors of glory appeared to him in his ſleep, aſſured him of his protection, and told him where he was interred. Thither the next morning he went proceſſionally, and found S. *Barnabas*'s body, which at the opening exhaled a rich perfume, with the goſpel of S. *Matthew* in his own hand-writing lying on his breaſt in a caſe of precious wood. After he had paid his thanks to God, he ſealed up the body, left people to ſing by it, and went with the principal biſhops of *Cyprus* to *C. P.* and lodged at the patriarch's who was to examine the cauſe. *Anthemius* pleading for this, that the council of *Epheſus*

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Epheſus had refuſed to ſubject *Cyprus* to *Antioch*, and that his church was apoſtolic as well as *Antioch*, *Acacius* pronounced in his favour; upon which the emperor prohibited *Peter* to diſturb the liberty of the church of *Cyprus*, and deſired *Anthemius* to ſend him S. *Matthew*'s goſpel, which upon the reception he reverently kiſſed, placed it covered with gold in a chapel of the palace, and ordered the goſpel to be read in it every *Holy Thurſday*. He and the principal men of *C. P.* made *Anthemius* choice preſents, with which he built a church on the place of S. *Barnabas*'s tomb, with a monaſtery of monks, and an hoſpital for pilgrims, where many miracles were wrought. *Peter the fuller* died ſoon after, and had a ſucceſſor of the ſame ſtamp named *Palladius*.

6. *Palladius* immediately joined in communion with *Mongus*, who was now become more daring and open in his impiety. For he publicly over and over again condemned the council of *Chalcedon* and S. *Leo*'s letter, and anathematiſed all ſuch as refuſed to receive the writings of *Dioſcorus* and *Elurus*. By this means he brought ſome of the *Acephali* to communicate with him, and turned out a great number of monks for refuſing his communion, who putting up their complaints to the emperor were re-inſtated in their monaſteries. The emperor would fain have reconciled theſe *Acephali* to *Mongus*, and gave them a hearing; but ſeeing he could not compaſs his point, becauſe they obſtinately held one only nature in *Chriſt*, he diſplaced *John* of *Magila* a rank *Eutychian* Bp. from

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from the government of the monaſtery of *Diolchus* and put one *Ammon* in his place.

7. And now S. *Victor* Bp. of *Vita* writ his hiſtory of the perſecution in *Africa*, related in 484, concluding it with a prayer addreſſed to the angels, the patriarchs, the prophets, to SS. *Peter*, *Paul*, *Andrew* and the other apoſtles, that they would preſent to God the miſeries and groans of the *African* church, that they would appeaſe his anger by their interceſſion, and obtain a delivery from the miſeries that overwhelmed them. The author of this hiſtory wanted ſome perſon like himſelf to write his life, for we know very little of it, only that he had the relation of S. *Maxima*'s combats from her jaylor and probably from herſelf, was preſent at the election of S. *Eugenius*, and one of thoſe who was againſt making any biſhop in thoſe circumſtances, was with S. *Eugenius* when the viſion portending a perſecution was related, accompanied the baniſhed biſhops on their journey to aſſiſt them, and bribed the *Moors* to be permitted to ſee them. He came to *Carthage* before the edict of the conference, at which, tho' he was then Bp. of *Vita*, he did not appear, being hindered by ſickneſs or ſome other impediment. We may conjecture that he was the *Victor* who laſt year made one of the *Roman* council, that this year he was in *Epirus*, where he writ his hiſtory, in a ſtile generally plain, ſometimes florid and always affecting: it ſeems to want nothing but length and a continuation down to the author's impriſonment in the next age, which would then in all likelihood have furniſh-

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ed us with the memoirs of SS. *Vindemialis*, *Longus* and *Letus*'s martyrdoms, and the tragical events of the ſuffering churches in *Sardinia* and *Corſica*, now unmentioned.

8. *Vigilius* of *Tapſus* ſtands the laſt upon the roll of the baniſhed *Byzacene* biſhops. As he lived in a time when his country was under the *Arians*, and the *Eaſt* infected with *Neſtorians* and *Eutychians*, he employed his pen to oppoſe them, but did it generally under the name of the fathers of the church who lived before him, that by ſuppreſſing his own name he might eſcape perſecution, and his works have a better effect. In this manner he compoſed two conferences, wherein S. *Athanaſius* and *Arius* are introduced diſputing before *Probus* a judge at *Laodicea*. In a ſecond edition *Vigilius* adds another book with *Sabellius* and *Photinus* diſputing, and here he owns the fiction he made uſe of; as he alſo does in his five books againſt *Eutyches*, the only ones he has publiſhed under his own name; and theſe are natural, ſolid and ſtrong. He ſeems well-verſed in the writings of the fathers, but has produced a confuſion among them by the above-mentioned artifice, and given encouragement to ſeveral ſpurious pieces. He committed a great many miſtakes, ſays *Du Pin*, for want of an exact knowledge of church-hiſtory.

9. *Gelaſius* of *Cyzicus*, ſon of a prieſt of that church, upon the perſecution of *Baſiliſcus* in 476, began to think of writing the hiſtory of the council of *Nice*. He concluded at firſt, that all his buſineſs would be to copy out the ancient acts

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acts of that council, which heretofore had belonged to *Dalmatius* Bp. of *Cyzicus*, and which were fallen into his father's hands; but, finding them imperfect, he made several additions extracted chiefly from *Eusebius* and *Rufinus*, and some from *Socrates*, *Theodoret*, *&c.* This work, says *Photius*, is misnamed the acts of the first synod, but is the history of it, which he relates diligently in a low stile.

10. S. *Severin*'s tomb being opened, his corps, beard and hair were found entire, free from corruption, and emitting spicy odours: and upon their translation to a more honorable place, a dumb man obtained the use of speech. His disciple *Antony*, the heir of his virtues and prophetic gifts, afraid of growing vain of the applause given him, retired to the monastery of *Lerina* to hide his perfections from the sight of men, and brighten them to appear in their full lustre before God.

Of CHRIST 489 *to* 494. *Of* ZENO 16 *to* 18. *Of* ANASTASIUS 1 *to* 4. *Of* ODOACER 14 *to* 17. *Of* THEODORIC 1. *Of* FELIX III. 7 *to* 9. *Of* GELASIUS 1 *to* 3.

1. *ACASIUS* was called to appear before him and receive his sentence for making a dreadful schism in the church out of a personal pique, for his vain-glory in procuring his pictures to be placed in all the churches of the town, and in that near the arsenal, with the proud representation of our Saviour pointing to *Acacius*, and saying to *Gennadius:* destroy this tem-

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ple, and I will rebuild it under your ſucceſſor. *Flavita* (or *Fravita*) ſucceeded *Acacius*, who diſpatched away immediately upon his creation ſynodical letters to the pope and to *Mongus*. That to the pope was carried to *Rome* by catholic monks; * but before receiving *Fravita* to communion, he aſked if *Fravita* rejected the names of *Mongus* and *Acacius*. The monks replied, they had no orders to treat of that, and the pope ſurpriſed at this anſwer refuſed them communion, and writ very fine letters to the emperor and *Fravita* to juſtify his conduct. He alſo writ to *Vetranion* a biſhop, to deſire him to uſe the intereſt he had with the emperor for the good of the church: and to *Thalaſſius* abbot at *C. P.* to remain firm, and not join *Fravita*'s communion tho' he ſhould take *Acacius* and *Mongus*'s names out of the *dyptics*, unleſs he found he was in communion with the holy ſee. This letter is dated *May* 1. but before it was writ, *Fravita* had departed this life, and *Euphemius* ſucceeded, who receiving the pope's letters and *Mongus*'s written to his predeceſſor, and finding this laſt anathematiſing the council of *Chalcedon*, he took his name out of the *dyptics* and put the pope's in. *Mongus* affronted at this action of *Euphemius* was for calling a council againſt him, but was prevented by death, having for the heir of his ſee and impiety one *Athanaſius*. The patriarch *Euphemius* aſſiſted at S. *Daniel Stylites*'s funeral, who after celebrating the divine myſteries on his pillar departed this life at 80 years of age.

2. S.

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2. S. *Sidonius* of *Clermont* took the ſame happy journey, having governed his church with much eſteem, and deſigned prophetically *Aprunculus* for his ſucceſſor. During his epiſcopacy he improved his natural affability into an intenſe charity towards his neighbour, and weaned himſelf from moſt of his diverſions tho' innocent in themſelves; for this reaſon he refuſed to write the hiſtory of his times, judging his ſtate debaſed when employed in ſecular concerns, and reſtrained his vein of poetry to ſubjects of piety, which otherwiſe uſed to flow with much eaſe upon all occaſions. His writings gained him the univerſal applauſe of his cotemporaries; which continued in the ſucceeding ages, as appears from *Flodoard*, *Guibert*, *Helinand*, *Trithemius*, and from *Peter* of *Clugni*'s character, of being the livelieſt genius of his time. We muſt therefore diſtinguiſh in his works, the writer and the age he lived in, and to this laſt impute the faſhionable expreſſions of corrupted *Latin*, the forced paſſages of erudition, and learned obſcurity, which are however but thinly ſowed, as well as the antitheſes and turns of words, which come too often, and offend by ſtriving too much to pleaſe: to the firſt we aſcribe his great variety of matter, his beautiful deſcriptions, his ingenious ſtarts of thought, his bold metaphors, which being generally new and uncommon are often ſurpriſingly agreeable, and always admirable to different taſtes, tho' not with the ſame kind of admiration. *Pelagius* a patrician was a poet, who took more pains in his compoſitions than

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S. *Sidonius*; he wrote a hiſtory in verſe, beginning from *Auguſtus Ceſar*, and put out the *Centons* of *Homer*, of which I have ſpoke already. But the works of his pen fell vaſtly ſhort of his other works, and the generous advice he gave to *Zeno* of reforming his life is worth more than all his verſes; but the abandoned emperor, inſtead of mending by it, took hold of ſome occaſion this year to have him ſtrangled. He with his dying breath proteſted his innocence, and called to heaven for puniſhment on his murderers. *

3. Heaven heard his prayers betimes; for *Zeno* ſoon after was ſeiſed with the falling-ſickneſs, during which fit he was ſhut up in a coffin, and coming to himſelf before it was open, had gnawed his ſhoulders in pieces out of hunger and vexation. After his death many were for putting up his brother, but *Ariadne* oppoſed this motion in favour of *Anaſtaſius*, and with great difficulty carried the point. *Euphemius* the patriarch with others had ſtrongly withſtood his advancement, becauſe they ſuſpected him not to be a ſound *Catholic:* and what increaſed their ſuſpicions was, that his mother was a *Manichee* and his brother *Clearchus* an *Arian*; but the empreſs *Ariadne* preſſed ſo irreſiſtably in his behalf, that upon his giving in writing, that he held the doctrine of the council of *Chalcedon*, and that he would make no innovations in religion, *Euphemius* crowned him the 11th of *April*, and ſoon after in a council of biſhops confirmed the council of *Chalcedon*. *Anaſtaſius* married *Ariadne*, expelled informers out of *C. P.* aboliſhed the tax *chryſargyron*, and burned the tax-

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tax-regiſter; left all religious and churches as he found them, and every one with a full liberty of condemning or receiving the council of *Chalcedon*; or of being neuter. *Felix* writ him a congratulatory, * and ſoon after, *viz.* the 25th of *February*, changed his mitre here for a crown in heaven. He built the church of S. *Agapitus* near S. *Laurence*, writ eloquent and nervous letters in defence of the faith and eccleſiaſtical diſcipline, which he ſo ſtrenuouſly maintained, that he became a pattern to his ſucceſſors, particularly to S. *Gregory the great*, a deſcendant of the ſame illuſtrious family.

4. *Gelaſius* ſon of *Valerius* an *African* ſucceeded, and writ a reſpectful letter to the emperor, without receiving an anſwer; *Euphemius* on the contrary, to whom the pope had not writ, ſent him two letters, of which one is loſt; in the other he complains that the pope had not notified to him his advancement according to cuſtom, but that however he is tranſported with joy in beholding the mercies of God, that had provided for his church a pope, who wanted not the inſtructions of others; but was himſelf able to diſſipate the miſts of contention that had divided the church, and recall long-baniſhed peace by a prudent condeſcenſion. Then writes his profeſſion of faith entirely catholic, with proteſtations of embracing the council of *Chalcedon*; talks of people baptiſed and ordained by *Acacius* ſince his depoſition, and brings ſeveral reaſons for allowing *Acacius*'s name in the *dyptics*, which we may find, without repeating them, in *Gelaſius*'s anſwer, to this purpoſe: To

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the moſt beloved brother *Euphemius*, *Gelaſius*: It is the ancient cuſtom of our fathers to impart the news of their ordinations to thoſe who are joined in communion; but you have preferred a foreign ſociety to that of S. *Peter*, and talk of condeſcendance, which is indeed laudable when it ſtoops to lift up the fallen, but not when it rolls down a precipice for company; wherefore I willingly condeſcend, that the baptiſed and ordained by *Acacius* may exerciſe their functions, by applying the remedy eſtabliſhed by the tradition of our fathers. You condemn *Eutyches*, but, *Acacius* you ſay has advanced nothing againſt faith: as if it was not worſe to know the truth, and yet to join with its enemies. You ſay you receive the council of *Chalcedon*, and yet you do not hold thoſe condemned in general and particular, who have communicated with thoſe who have condemned it. You cannot pretend that *Mongus*, with whom *Acacius* communicated, is juſtified; of whoſe juſtification no proof can be brought, but on the contrary down-right evidence of his *Eutychianiſm*, nor are you to flatter yourſelf with your profeſſion of faith and condemnation of *Eutyches*, without ſhewing it effectually by renouncing to the communion of heretics, and thoſe who communicated with their ſucceſſors. But you are forced to it. Give me leave to tell you, that expreſſion is unbecoming a biſhop where the cauſe of God and faith lie at ſtake, but if you plead defence from the topic of fear, let me tell you that I have my fears too, and tremble at the thoughts of the dreadful judgment of God; it

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it is the duty of a paſtor to guide his flock, and not follow them in their errors; for it is not the flock that is to render account of their paſtor, but the paſtor of his flock. We ſhall appear, my dear brother *Euphemius*, we ſhall appear before the awful tribunal of *J. C.* where chicanes, excuſes, diſguiſes, will be of no uſe: there it will be manifeſted to all, whether I am moroſe, untractable and obſtinate, or you who refuſe the remedy of life, becauſe unpalatable, and inſtead of being cured deſire your own and your phyſician's death. S. *Gelaſius* had before premiſed, that this letter ought not to be taken as a mark of communion, but only as an effect of that general charity which *Chriſtianity* obliges us to have for all the world.

5. At the ſame time S. *Gelaſius* received a letter from *Laurence* Bp. of *Lignida* in *Illyrium*, containing, that the churches of *Theſſalonica* had anathematiſed *Acacius* and thoſe who communicated with him, and deſired the pope to ſend a profeſſion of faith as an antidote againſt hereſy. The pope accordingly ſent one, which explicated after a clear manner the myſtery of the incarnation againſt *Eutyches*, and told him he hoped the emperor would put an end to theſe raſh diſputes, and that for his part he would have ſent ſome body from him to *Illyrium*, if the preſent ſtate of affairs could have permitted it: by which he means the troubles in *Italy* and *Illyrium* which were then upon the point of changing their maſter. For *Theodoric* king of the *Oſtrogoths* who had invaded *Italy*, and gained two battles of *Odoacer* in 489 and one in 490, had

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had ever ſince kept him blocked up in *Ravenna*, * and now obliged him to ſurrender himſelf up with a promiſe of dividing *Italy* betwixt them, but not long after put him to death, pretending that *Odoacer* had plotted againſt his life. Thus ended the firſt king of *Italy*, an *Arian* by religion, but favorable to *Catholics*: he had diſpoſſeſſed the king of the *Rugians* of his country, but *Theodoric*, to whom he fled for ſuccour not only put him in poſſeſſion again, but defeated and murdered his enemy.

6. *Theodoric* endeavored to confirm himſelf in his new dignity by powerful alliances; for he married *Audoflinda* daughter of *Clouis* king of the *Franks*, and diſpoſed of both his own, one to *Alaric* king of the *Viſi-goths*, and the other to *Sigiſmund* king of the *Burgundians*, made peace with the *Vandals* in *Africa*, and diſpatched two illuſtrious perſons *Fauſtus* and *Ireneus* embaſſadors to *C. P.* with reſpectful letters to the emperor to deſire they might live in peace and good underſtanding with one another; which was readily granted, becauſe *Zeno*'s brother was up in arms and pretended to the empire. The pope did not write by theſe embaſſadors, becauſe the emperor had not anſwered his congratulatory, and had forbid thoſe he ſent to *Rome* to ſee the pope, and yet the emperor ſeemed much ſurpriſed that he had no letter from him. *Fauſtus* ſent one to the pope with an account of the *Grecians* complaints *of* and objections *againſt* his proceedings: and the pope in his anſwer gave him the following inſtructions how to comport himſelf and ſolve all their objections,

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objections, *viz.* that it is in the power of any biſhop to condemn thoſe who are joined in communion with notorious heretics, but much more in the power of the firſt ſee to whoſe examine the canons have decreed the appeals of the whole church ſhould be brought without any appeal from thence; ſo that it judges the whole church, but is judged by none. And in this very affair, *Elurus*, *the Fuller*, *Mongus*, *Peter*, *Paul* and *John* were depoſed by the ſole authority of the apoſtolic ſee, of which judgment *Acacius* was not only a witneſs but alſo an executor, and therefore deſerved to be condemned by his own teſtimony, who communicated with thoſe very perſons he himſelf had condemned. And, of all perſons, *Acacius* ought not to complain of the pope's depoſing biſhops, ſince he himſelf without any council had depoſed *Talaja*, *Calendion*, and a great number of other innocent biſhops. That *Acacius* had never aſked pardon, but reſiſted the efforts of the illuſtrious *Andromachus Fauſtus*'s brother, as he declared upon oath, of bringing *Acacius* to reaſon and the communion of the church. That the pope had not condemned the emperor, but the emperor had condemned himſelf; for he only condemned heretics and thoſe who communicated with them, ſo that if the emperor would join the excommunicated it muſt be imputed to himſelf. But they ſay we muſt pardon: but let them give one inſtance ſince the firſt foundation of *Chriſtianity*, of biſhops, apoſtles, or of our Saviour himſelf, pardoning where there was no amendment. We read that *Chriſt* has raiſed the dead: but never

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ver that he abſolved perſons dead in their error. He gave S. *Peter* power to unbind, but only to unbind upon earth.

7. About the ſame time the pope received a letter from the biſhops of *Dardania*, ſubſcribed by *John* biſhop of *Scopia* the metropolis of the province, and five other biſhops. The direction is to *Gelaſius*.... the father of fathers, and the contents to aſſure him they had condemned *Acacius*, and deſired he would ſend to them ſome perſon in whoſe preſence they might regulate the concerns of religion. To this end *Gelaſius* pitched upon *Urſicinus* a biſhop, and with him ſent a letter excuſing his not acquainting them with his promotion, which he had done ſooner but that the troubles of *Italy* obſtructed epiſtolary commerce. He writ another letter to *Honorius* a biſhop in *Dalmatia* to ſhake off his remiſſneſs and repreſs the *Pelagian* hereſy, which he had heard began again in thoſe parts, tho' condemned by ſix popes, *Zoſimus*, *Boniface*, *Celeſtine*, *Sixtus* and *Leo*. *Honorius* in his anſwer ſeems ſurpriſed at the pope's ſolicitude for his church, becauſe he had always held ſound doctrine as to that point. The pope returned, that from all times the holy ſee had the care of all the churches in the world, and laid down inſtructions for every article upon that head.

8. This *Pelagian* hereſy if it was in *Dalmatia* ſpread it ſelf to the neighboring part of *Italy*, i. e. *Picenum*. For an old fellow there called *Seneca* ſuſtained that there was no original ſin, and that one might be bleſſed evermore by the

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the mere force of free-will. From ſpeculation he came to practice, and allowed clerks and monks to dwell under the ſame roof with virgins conſecrated to God, as having nothing to fear but their own inclinations which were in their own power. He talked very contemptuouſly of SS. *Auſtin* and *Jerom*, and excommunicated a prieſt that reſiſted his errors. The old fellow being brought to the pope, he ſhewed that he was mighty ignorant, and had nothing to defend himſelf with but obſtinacy, of which he had ſo conſiderable a ſtock, that all *Gelaſius*'s reaſons could not overcome it; however, to hinder the ſpreading of this hereſy, he writ a treatiſe to ſhew that man cannot live without ſin, explicated the myſtery of the reſurrection, and that paſſage of S. *Paul* (1 Cor. 7.) *the unfaithful man is ſanctified by the faithful woman.* *Talaja* preſented him with an apology againſt the *Pelagians*, at his return from *C. P.* He had been there laſt year to uſe his intereſt with *Anaſtaſius* to recover his ſee, and his hopes ſeemed pretty well grounded, for he had entertained him when he was a private perſon and naked after a ſhipwreck with abundance of charity and affection; but the ungrateful prince, inſtead of making returns of civility, commanded he ſhould be ſent into baniſhment, and *Talaja* to avoid the rigor of that ſentence ſecretly made off for *Rome*. *Gennadius* prieſt of *Marſeilles* was not wholly weaned from the errors of the *Semipelagians*, who in his catalogue of *Church writers* praiſes *Fauſtus* biſhop of *Riéz*, blames S. *Proſper* for attacking *Caſſian*, and does not paſs S. *Auſtin*

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S. *Auſtin* without a wipe. The laſt author he mentions is S. *Honoratus* Bp. of *Marſeilles*. He was (ſays *Gennadius)* very eloquent, and had a happy talent of preaching *extempore*. He was brought up from his infancy in the fear of God, and habituated himſelf betimes to eccleſiaſtical affairs. His mouth was a treaſure of divine ſcriptures, and he compoſed ſeveral homilies to explicate the faith and confound heretics. Not only the biſhops and prieſts in his neighborhood were charmed with his ſermons, but diſtant churches obliged him to preach there, when any occaſion brought him that way. Even the holy pope *Gelaſius* Bp. of *Rome* being appriſed by *Honorius*'s writings of the integrity of his faith, ſhewed by his anſwer how much he eſteemed him. He writ the lives of the holy fathers for the edification of poſterity, principally that of S. *Hilary* of *Arles*, to whom he owed his education, and did what lay in his power with the people to implore the mercy of God by proceſſions. —— Thus far *Gennadius*, who beſides his *eccleſiaſtical writers* compoſed a treatiſe of *eccleſiaſtic doctrines*, and both theſe are yet extant: 8 books *againſt hereſies*, 6 *againſt Neſtorius*, 3 *againſt Pelagius*, a treatiſe *of the thouſand years*, which are all loſt. His ſtile is clear and eaſy, but he inclines a little to *Semi-pelagianiſm*, from which it is uncertain if ever he got quite free, maintains *Fauſtus*'s opinion that all things but God are corporeal, and puts down, ſays *Du Pin*, ſome diſputed points for articles of faith: ſo that his works, tho' ſent to *Gelaſius*, did not come back with approbation like S. *Honoratus*'s.

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9. In the ſecond year of this pope there happened a wonderful apparition on mount *Garganus* in *Apulia*; for a bull breaking from the reſt of the herd, came and ſtopped at the entrance of a den on the top of this mountain, which one of thoſe who purſued the bull ſeeing, ſhot at him an arrow, but that returning back upon the ſhooter, the whole company in a conſternation conſulted the biſhop about it, who after ordering a three-days faſt and prayers, told them that den was under S. *Michael* the arch-angel's protection, and going thither with the people, found it in form of a chapel; upon which the divine office was there celebrated. S. *Richard*, a *Briton* by birth and biſhop in thoſe parts, was, according to our *Engliſh* martyrologe, preſent at this ſolemnity. His actions, as well as thoſe of *Brachanus* prince of *Brecknockſhire*, the happy father of 24 ſaints, his ſon *Canock* and his virgin daughters *Keyna* and *Almedha* ſhone out conſpicuous in the age they lived, and appeared triumphantly bright in the eyes of God, but are ſo covered with the ruſt of antiquity, and have ſo ſtrong a mixture of romance, that I ſhall only venture to deſcribe two paſſages, one relating to S. *Keyna* and the other to S. *Almedha*. That of S. *Keyna* I take from *Capgrave*, who tells us, that this princeſs to avoid the importunities of her ſuitors abandoned her native air, croſſed the *Severn* and came into *Somerſetſhire*, where ſhe deſired the prince would grant her a woody ſpot of ground ſhe had choſe for retirement and contemplation: the prince told her he would willingly grant her requeſt, but that the place was infected

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infected with such a multitude of serpents and venomous animals, that the cattle could not abide there, and by consequence was not proper for her: but the princess assured of the protection of heaven, demanded at her own peril the grant of her petition, which having obtained, she by her prayers turned all the serpents and vipers there into stones. And to this day, says *Capgrave*, the stones of that region resemble the windings of serpents through all the fields and villages, as if they had been framed so by the hand of the engraver. —— Of this *Cambden* in his search after antiquities has as follows: on the western bank of *Avon* is seen the town of *Cainsham:* some are of opinion that it was named so from *Keyna* a most holy *britiſh* virgin, who, according to the credulous persuasion of former ages, is believed to have turned serpents into stones, because some such like miracles of sporting nature are there found in the quarries. I myself saw a stone brought from thence representing a serpent rolled up in a spire: the head of it stuck out in the outward surface, and the end of the tail terminated in the centre.

10. S. *Keyna*'s sister *Almedha* was crowned with martyrdom, and her feast celebrated *Auguſt* 1. whereto, says *Giraldus Cambrenſis*, great numbers of people languishing with various infirmities resorted, and by the merits of this holy virgin obtained their desired health. One thing seems very remarkable, which happens usually on every solemnity of this virgin. Then and there you may behold men and young women dancing round the *Cæmiterium*, fall down on a suddain

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ſuddain to the ground, and there lie quiet for awhile as if they were rapt in an extaſy, and then preſently jump up as if they were poſſeſſed with a frenzy, and with their hands and feet repreſent the works they have upon feſtivals unlawfully performed. There you may ſee one move as if he was holding the plough, another as if he was pricking the oxen on with a goad, and both of them ſinging ſome rude uncouth tune, as it were to beguile their labours: one acting a ſhoe-maker, a ſecond a tanner, a third a ſpinſter, and a fourth with all the poſtures of a maid buſy at weaving (which *Giraldus* deſcribes) but what is moſt ſurpriſing is, that as ſoon as theſe people are brought into the church with their oblations to the altar, they, as it were, wake from their frenzy and come to themſelves. And thus by the divine mercy, that rejoices in the converſion rather than the deſtruction of ſinners, it is certain that many have by their own experience and the example of others been corrected of their faults, and incited to obſerve feſtival days.

11. Whilſt theſe heroic ſouls were conquering heaven by holy violence, king *Ambroſius Aurelius*, prince *Arthur*, and others, moved in an inferior orb, and defended their country at the hazard of their lives. They had fought many bloody battles againſt the *North* and *Kentiſh Saxons* with various turns of fortune; but the meantime a new company of *Saxons* under the conduct of prince *Ella* landed in *Suſſex*, beſieged *Andredeceſter*, and after frequent ſkirmiſhes and repulſes took the town this or laſt year, put the inhabitants to the ſword without ſparing ſo

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much as one, razed the city to the ground, and eſtabliſhed the kingdom of the *South-Saxons* containing *Suſſex* and *Surrey*. *Aurelius* was too much taken up to reſiſt or meddle with theſe new-comers, but fell upon his enemies at *Baddes-down*, now *Bath-ſtone*, near *Bath*, and put them to flight to the degree of a prodigious ſlaughter. This victory was in a great meaſure owing to prince *Arthur*, whoſe heroic actions, that deſerved at leaſt what immortality hiſtorians can give, are obſcured by the ſenſeleſs addition of idle tales to that degree, that every extraordinary atchievement of his, however true in itſelf, paſſes now for fabulous, doubtful, or ſuſpected.

12. In the *Eaſt*, *Saluſt* Bp. of *Jeruſalem* finiſhed his courſe, and was ſucceeded in his biſhoprick by *Elias*, who had ſucceeded S. *Euthymius* in the government of his monks. Two years before he had ordained prieſt S. *Sabas* the ſupport of the *Catholics* in *Paleſtine*. This S. *Sabas* was born in 439 in *Cappadocia*, in 447 entered into a monaſtery of 70 perſons, and excelled them all in humility and obedience. In 457 he came to S. *Euthymius*, and had, under his conduct, thoſe adventures we related *p.* 423. After S. *Euthymius*'s death, thinking the monaſtery fallen from its obſervance, he retired into a deſart and overcame great temptations of the devil. Having dwelt there four years, he was ordered by revelation to ſettle in a cavern near the torrent of *Cedron*, where he remained five years alone, but in 484 began to have diſciples, who increaſed ſo faſt, that he had ſoon a community of 70 perſons under his direction. In the

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the midſt of the torrent he erected an oratory and a conſecrated altar, and when any prieſt came to ſee him, he deſired him to offer up ſacrifice there. The number of his diſciples being now multiplied to 150, ſome of them began to be tired with his ſuperiority, and demanded of *Saluſt* Bp. of *Jeruſalem* an abbot: to them *Saluſt* thus: what place are you of? *Monks.* Of the torrent of the deſart. *Saluſt.* What torrent? *Monks.* Of that which ſome call the torrent of *Sabas.* *Saluſt.* The abbot *Sabas*, where is he? *Monks.* He is a very rough unpoliſhed body, by no means proper to have the conduct of a monaſtery: and to be plain, he has received no orders himſelf, nor ſuffered any one elſe of his flock to be ordained: how can ſuch a body govern 150 perſons? *Quiricius* guardian of the croſs was preſent, and aſked them; did you receive him, or did he receive you? *Monks.* He received us, but has not the capacity to govern us, ſince our number is augmented. *Saluſt.* Think well upon it, and come back to morrow. Meantime he ſent for S. *Sabas* on ſome other account, and then ordained him prieſt in the preſence of his accuſers, ſaying to them: behold your father and abbot of your *laura*, whom God has choſen and not men. He then went with them to the *laura*, and dedicated their church, called *Theoctiſt*, i. e. *God-built*, conſecrating an altar there, under which he placed ſeveral relicks of martyrs. The ſame time he received into his *laura Jeremy* an *Armenian* with his two diſciples *Peter* and *Paul*, and *John* a Bp. of *Colonia* in *Armenia*, who, coming to *C. P.* to complain of his

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brother-in-law *Pasinicus* the governor of *Armenia* for persecuting the church and invading the rights of sanctuary, obtained orders for a redress, and leaving that with his company slipt off to *Jerusalem*, where he beheld a luminous cross, and heard a voice bidding him follow it to be saved: he obeyed the call, and the heavenly phænomenon conducted him to S. *Sabas*.

Of CHRIST 494. *Of* ANASTASIUS II. 4. *Of* THEODORIC 2. *Of* GELASIUS 3.

1. ELIAS succeeded *Salust*, when the churches of the *East* and *West* were just upon the point of a total rupture, which the pope strove in vain to prevent, whilst the emperor favored it: but *Theodoric*'s embassadors at their return to *Rome* telling the pope that the emperor wondered he had not writ to him, he began from thence to conceive some hopes, and immediately penned an excuse from the circumstances of the two last years, which intimated his letters would have been unwelcome, and then proceeded as follows: there are two things by which the world is principally governed, that is, the sacred authority of bishops, and the regal power; and the bishops charge is so much the greater, as they are to give an account of kings themselves to the divine judgment. For you know, most clement son, that tho' your dignity has raised you above the rest of mankind, yet you devoutly bow down your head to prelates, from them demand the instruments of salvation, and in receiving the sacraments, by the order of religion, subject yourself

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ſelf to them inſtead of preſiding, and yield to their judgment, inſtead of making them comply with your will. If the biſhops obey your laws as to civil government and temporal affairs, knowing you have received this power from on high, with what affection ought you to ſubmit yourſelf to thoſe who are appointed by God to diſtribute the ſacraments? And if the faithful in general are obliged to ſubmit to their biſhops rightly treating divine things, with how much more reaſon ought they to conform to the Bp. of that ſee, whom the ſupreme majeſty of God has placed above all biſhops, and has been conſtantly acknowledged as ſuch by the piety of the univerſal church? — Wherefore purely and ſincerely in the ſight of God, I obteſt, deſire and deprecate your piety that you will not take my remonſtrance in ill part, but rather hear me now a petitioner, than find me, which God forbid, your accuſer at the divine judgment. I am not ignorant of the love of piety which appeared in your private life, nor how earneſtly you deſired to become partaker of the promiſes of eternity: do not then, I conjure you, be angry with him who loves you ſo well, that he wiſhes you a perpetual kingdom, and deſires that as you govern this world you may reign with *Chriſt* in the next. ——Then demanding how his preſent deportment can be of a piece with his paſt life zealous for the church of God, he muſters up all the forces of reaſon to convince him of the neceſſity of razing *Acacius*'s name from the *dyptics*.

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2. The pope finding this letter had no effect with the emperor, wrote to the biſhops of *Dardania* and *Illyrium* a congratulatory for their firm adheſion to the holy ſee, and cautioned them in regard of *Andrew* Bp. of *Theſſalonica*, who after ſeveral refuſals of condemning *Acacius*, had been cut off from communion: ſhews them that *Acacius* died condemned, and that the throwing his name out of the *dyptics* was not a bare point of diſcipline, but concerned the faith and ſubſtance of religion. The biſhops of *Dardania* in their anſwer ſhew that the ſchiſmatics objection, *viz.* that *Acacius* was not condemned lawfully nor by a council, had ſomething touched them: therefore the pope reſolved to treat the matter with the utmoſt exactneſs both hiſtorically and theologically, which he performed next year. In this he held a council of 70 biſhops, wherein he publiſhed a decree touching the diſtinction of authentic and apocryphal books. It contains firſt the catalogue of the books of ſcripture, which is the ſame with what the catholic church receives at preſent, only that, according to moſt copies of it, there is mentioned only one book of *Machabees*. After this catalogue he goes on thus: tho' all the catholic churches ſpread throughout the world are but one nuptial bed of *J. C.* yet the holy *Roman* catholic and apoſtolic church is preferred to all the reſt, not by ſynodical conſtitutions, but by the evangelical voice of our Lord and Saviour, ſaying: *thou art Peter, and upon this rock, &c.* To S. *Peter* the veſſel of election S. *Paul* was aſſociated,

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and ſuffered martyrdom the ſame day with him, and not at another time as the heretics give out. ——The ſecond ſee was eſtabliſhed at *Alexandria* in S. *Peter*'s name by S. *Mark* his diſciple: the third ſee eſtabliſhed at *Antioch* bears S. *Peter*'s name, becauſe he dwelt there before he came to *Rome*, and there the name of *Chriſtians* was firſt given to the new believers. —— After the ſcriptures the holy *Roman* church receives the four councils of *Nice*, *C. P.* *Epheſus* and *Chalcedon*, and after them the other councils authoriſed by the fathers. Likewiſe the works of SS. *Cyprian*, *Gregory* of *Nazianzum*, *Baſil*, *Athanaſius*, *Cyril* of *Alexandria*, *John* of *C. P.* (i. e. *Chryſoſtom*) of *Theophilus* of *Alexandria*, of SS. *Hilary*, *Ambroſe*, *Auſtin*, *Jerom*, *Proſper*, and the letter of S. *Leo* to *Flavian*; infine, the works of all the fathers deceaſed in the communion of the *Roman* church, and the pope's decretals. As to the acts of martyrs, the ancient cuſtom of the *Roman* church is, for ſurety-ſake, not to read them, becauſe the names of the perſons there mentioned are altogether unknown, and altered by infidels or ignorant people: in this number are the acts of SS. *Cyriacus* and *Julitta*, and ſeveral others compoſed by heretics. On this account, to avoid the leaſt occaſion of raillery, they are not read in the *Roman* church, tho' that church honors with an entire devotion all the martyrs and their combats, more known to God than to men. The council receives with honour the lives of the fathers, *viz.* of SS. *Paul*, *Antony*, *Hilarion* and others writ by S. *Jerom*. It permits the acts of S. *Silveſter*

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pope, thoſe of the invention of the croſs, and the new relations of the invention of S. *John*'s head: but with caution. It permits in the ſame manner the works of *Ruſinus* and *Origen*, inaſmuch as they are not reprehended by S. *Jerom*. But it approves that of *Oroſius*, and the poems of *Sedulius* and *Juvencus*.——Among the apocryphal books it ranks the council of *Rimini*, the itinerary of S. *Peter* under S. *Clement*'s name, the acts of SS. *Andrew*, *Thomas*, *Peter*, *Philip*: the goſpels of SS. *Thaddæus*, *Matthias*, *Peter*, *James*, *Barnabas*, *Thomas*, *Bartholomew*, *Andrew*: thoſe which *Lucian* and *Heſychius* have falſified. The book *of the infancy of our Saviour*, *of the nativity of our Saviour*, *of Mary and the midwife*, with ſeveral others: of which the moſt noted are *the foundation and treaſure of the Manichees*, *the centos of Virgil* attributed to *Proba Falconia*, and *the revelation of S. Paul*, *the acts of S. Thecla*, *the paſſage or the aſſumption of holy Mary*, *the penance of Adam*, *the penance of Origen*, *the lots of the apoſtles*, *the letter of J. C. to Abgar*, *the paſtor*, *the canons of the apoſtles*. ——The works of ſome heretics, as *Tertullian*, *Montanus*, *Fauſtus* the *Manichee*, *Tychonius* the *Donatiſt*, and of ſome catholics who have ſwerved from ſome point of the doctrine of the catholic church: as *Lactantius*, S. *Clement* of *Alexandria*, *Arnobius*, *Caſſian*, *Fauſtus* of *Riez*. The council alſo condemns all characters or preſervative billets that bear the names of angels: and the writings of all heretics in general, whoſe names it mentions from *Simon the magician* to

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to *Acacius* of *C. P.* and anathematiſes them all. Such is the cenſure of books in this council: but the variety of ancient copies, ſays *Fleury*, may make one doubt, if the names of ſome authors have not ſlipt in which the council never condemned.

3. In the ſame council he wrote to the biſhops of *Lucania*, the *Brutii* (that is, to the biſhops of *Calabria* and thereabouts) and *Sicily*, to relax ſomething of the rigor of eccleſiaſtical diſcipline in regard of *interſtitiums* in ordinations; becauſe the late wars betwixt *Theodoric* and *Odoacer* had laid the churches deſolate. So after ſtrictly prohibiting the ordinations of ſervants, criminals, or *energumeni*, he grants them leave in their preſent neceſſity to ordain lay-men prieſts a year and a half after they had received their firſt ordination, and monks a year after, in the following manner: the firſt ordination they may receive all the leſſer orders except that of *acolyte*, which may be conferred upon them three months after, and the like *interſtitium* of three months muſt be obſerved betwixt that of *acolyte* and ſub-deacon, ſub-deacon and deacon, deacon and prieſt, and performed on the *Saturdays* of the faſts of the fourth, ſeventh, and welfth-month, and the beginning of *Lent*. That the veil for conſecrated virgins muſt only be given on the feaſts of *Epiphany*, *Eaſter*, and the *Apoſtles*, unleſs the holy virgins dangerouſly ſick deſire not to die without that conſolation. That baptiſm is to be performed only at *Eaſter* and *Whitſuntide*, unleſs in caſe of neceſſity. That women muſt not ſerve at the altar, and that the

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the prieſts hinder that abuſe under pain of depoſition; nor prieſts offer to bleſs the chriſm or confirm. That widows muſt not receive the veil. That a diſtribution of the church revenues be made much after the manner preſcribed, in 483, *n.* 1.

4. *Theodoric*, whoſe arms had diſperſed the paſtors of the church, caſt all *Italy* into a conſternation by a law he made, that deprived the followers of *Odoacer* to make their wills, or diſpoſe of their goods. The people in this diſtreſs applied themſelves to S. *Epiphanius*, of *Pavia*, to intercede for them to the king. He had been ſucceſsful in many other deputations, but refuſed to undertake this without a companion; ſo S. *Laurence* of *Milan* went with him to *Ravenna* where the king kept his court. S. *Epiphanius* was the ſpeaker, and obtained what he demanded, except the pardon of ſome ring-leaders. His embaſſy being thus happily concluded, the king called him apart and told him, you ſee how the fertile lands of *Italy* lie waſte by reaſon of the multitude of inhabitants the *Burgundians* have carried away captives, whom I am willing to ranſom, and know no body among the biſhops ſo proper for this commiſſion as yourſelf. Go then to king *Gondebaud* who reſpects your perſon and deſires to ſee you, and I ſhall furniſh you with what mony is neceſſary. S. *Epiphanius* accepted this commiſſion, with a proviſo that *Victor* Bp. of *Turin* ſhould be joined in it. By this occaſion the pope writ to *Ruſticius* Bp. of *Lyons* S. *Patient*'s ſucceſſor, and to *Eonius* Bp. of *Arles*, thanking them for the aſſiſtance they

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they had ſent to redreſs the miſeries of the people in *Italy:* and in that to *Ruſticius* complains of the impious *Acacius*'s proceedings, deſires to know his judgment in this matter and to aſſiſt *Epiphanius* in his negotiation. This letter is dated *January* the 25th.

5. *Epiphanius* however begun his journey only in the month of *March*, and paſſed the *Alpes* tho' it was ſtill cold nipping weather, and the rivers frozen. The people from all parts crowded in to ſee him, and brought him preſents and all ſorts of proviſions, which he generouſly diſtributed among the poor. He arrived in a little time at *Lyons*, where the biſhops went out to meet him and give him an inſight into *Gondebaud*'s artful temper. *Epiphanius* made an eloquent ſpeech perſuading him to ſet the captives at liberty without ranſom: to which *Gondebaud* replied with much addreſs, aſſuring him that in this he would conſult the intereſt of his ſoul and kingdom. Then taking the advice of his friends, he ſent this anſwer to the biſhops, that he demanded no ranſom except for thoſe who were taken in arms againſt him; for as for them they belonged to the ſoldiers, who would murmur if they were defrauded of the rights of war. This was joyful news to the holy biſhops and the captives, who were releaſed to the number of 6,000 *gratis:* the mony *Theodoric* had given was employed in redeeming others, to which *Syagria* a woman of quality, S. *Avitus* of *Vienna*, *&c.* largely contributed. S. *Epiphanius* apprehending, that the maſters of theſe captives in the places remoter from court would make a difficul-

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ty of parting with them, went to *Geneva* where *Godegesil* king *Gondebaud*'s brother resided, and finding him in the same disposition as the king, came away with such numbers of captives, that that part of *Gaul* seemed in a manner deserted; amidst the troops of these S. *Epiphanius* their deliverer returned to *Italy* as in triumph, and was welcomed in by the acclamations and blessings of the people.

6. S. *Epiphanius* was a native of *Pavia*, son of *Maurus* and *Focaria*, descended from the family of S. *Mirocles* Bp. of *Milan*. He was born in 438, and at 8 years of age was ordained lector; he had a fine shape, a handsome countenance, adorned with a singular modesty, and a beautiful exterior in the whole; his voice was harmonious, his discourse insinuating, and his talents for learning and instructing excellent. If he was molested with any impure dream, he combatted the temptation by standing a long time strait up, by watching and by fasting. He read the scripture continually, had a great part of it by heart, and in practice. He was made sub-deacon at 18 years old, and deacon at 20, by S. *Crispin* Bp. of *Pavia*, who notwithstanding his youth entrusted him with the administration of the church revenues, and employed him to intercede in his name for people in distress. He acquitted himself of these functions with a great deal of success, and, tho' there were many admirable persons among the clergy of *Pavia*, as the arch-deacon *Silvester*, *Bonosus* the priest, *&c.* yet he proved the chief consolation of his bishop, and upon his changing his earthly

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earthly abode to be united with the ſaints in heaven, ſucceeded in his place in 466, being then only 28 years of age. From that time he never would uſe the bath, nor eat above one meal a day, which generally conſiſted of herbs and pulſe, with a very little wine. At firſt he eat no dinner, but finding that an obſtacle to hoſpitality, he changed his meal, and eat no ſupper. In the ſharpeſt ſeaſon of the year he was the firſt at the mid-night office, and what time he could ſpare from his devotions he employed in corporal labour, and in aſſiſting the miſerable. The reputation of his virtue made him often employed in public affairs, as in his embaſſy to *Anthemius* in 471, to *Evaric* king of the *Viſi-goths* in 474, to *Odoacer*, from whom he obtained many perſons freedom, particularly of the female ſex, repaired the town of *Pavia* and the churches without any other fund than that of providence. He had other deputations to *Odoacer*, and ſeveral to *Theodoric*, in all which he proved a ſucceſsful advocate for the diſtreſſed. *Theodoric* was highly pleaſed with the efficacy and addreſs of his laſt embaſſy, and in ſo favorable a juncture the ſaint prevailed with him to make his generoſity compleat, and reſtore theſe captives to their effects as well as their liberty.

7. *Gondebaud* not long after this embaſſy had the news of his niece *Clotildis* being brought abed of a young prince called *Ingomirus*. I ſhall be the more particular in relating this young lady's hiſtory, becauſe ſhe will appear one of the brighteſt ornaments of her ſex, and a mighty ſupport to *Chriſtianity*. To begin: *Gonderic* king

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king of the *Burgundians* dying, left behind him four ſons *Gondebaud*, *Godegiſil*, *Childeric* and *Gondemar*, who all of them pretended to ſucceed, and the younger brother's fortune prevailing, the two eldeſt fled away, and were for a time thought dead; but watching a favorable opportunity they came upon their younger brothers at *Vienna* in *Dauphine*, negligent of danger and ſecure of fate, and in a manner ſurpriſed them with ſuch terrors as if the grave had given up the dead to arm againſt them. *Childeric* was ſlain ſword in hand, and *Gondemar* was burned in a tower to which he fled for refuge, and his wife and children were thrown into a well and drowned. *Childeric*'s eldeſt daughter *Mucurina* was made a veſtal without hopes of marriage or poſterity, and his youngeſt *Clotildis* then in the cradle brought up in *Gondebaud*'s palace. With an increaſe of years the perfections of *Clotildis*'s mind diſplayed themſelves after a wonderful manner; and her beauty ripened to ſuch a degree, that ſhe became the diſcourſe of all the neighboring courts, and the almoſt conſtant theme of the *Franks*, who frequently reſorting to *Gondebaud*'s palace, had occaſion to ſee her and be acquainted with her virtues. *Clodoveus* king of the *Franks*, framing from their relations the fineſt idea of this young princeſs, ſent propoſals to her privately of marriage, by *Aurelian* a perſon of approved faith; and he, not to give any umbrage of jealouſy to *Gondebaud*, who might think ſuch an alliance an attempt upon his throne, found means in the diſguiſe of a beggar to declare his maſter's love and deliver his

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his preſents. She made ſome difficulty of accepting this offer, becauſe *Clodoveus* was a *Heathen* and ſhe a *Catholic*, tho' bred up in her uncle's palace who was an *Arian*, but conſented to it upon *Aurelian*'s engaging for his converſion. The lady's conſent being obtained, he ſent laſt year ſolemnly to demand her of *Gondebaud*, and he, not daring to do otherwiſe, conſented. God bleſſed their marriage this year with a ſon, whom *Clotildis* deſired might be baptiſed and trained up in her religion, and the king, who every day was more and more charmed with her granted all ſhe aſked; but the child dying within the week of his baptiſm, the king could not forbear upbraiding her with ſuperſtition, which he ſaid had murdered his boy. To whom the queen replied: I give my God immortal thanks, that he has pleaſed to accept of the firſt-born of my womb, and heir of our crown, and take him to his kingdom, infinitely preferable to ours. The king had already upon ſeveral occaſions ſhewed his love to *Chriſtian* biſhops, tho' an *heathen* himſelf: and *Gondamond* in *Africa*, who had ſoftened his predeceſſor's perſecution, this year made it ceaſe, by allowing the *Catholics* to open their churches.

Of

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Of CHRIST 495 *to* 498. *Of* ANASTASIUS 5 *to* 8. *Of* THEODORIC 3 *to* 6. *Of* GELASIUS 4, 5. *Of* ANASTASIUS II. 1.

1. THE 1ſt of *February* the pope writ the anſwer he promiſed, to the biſhops of *Dardania* objecting *Acacius*'s not being condemned in a council. Run over, ſays he, whatever has paſſed ſince the time of the apoſtles, and you will ſee that our fathers the catholic biſhops, having once condemned in a council each hereſy, held their deciſions firm and irreverſible, not ſuffering them to be called in queſtion..... Thus *Sabellius* was condemned in a council, thus the *Arians* in the council of *Nice*, thus *Eunomius*, *Macedonius*, *Neſtorius*. We therefore do aſſure you what no *Chriſtian* can be ignorant of, that it belongs principally to the firſt ſee to put in execution the decrees of councils approved by the conſent of the univerſal church, becauſe that ſee confirms councils by its authority..... The church throughout the world knows that the ſee of S. *Peter* has a right to looſen whatever is bound by the ſentence of any one, and judge every church, without being judged itſelf; ſince the canons ordain that appeals may be made to it from all parts of the world, but none from it.... the holy ſee treading in the tracks of its anceſtors, has often, without a preceding council, abſolved what a council unjuſtly condemned, and condemned thoſe who deſerved it.

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it. Of this he gives inſtances in abſolving SS. *Athanaſius*, *Chryſoſtom* and *Flavian* condemned in illegal councils; and of condemning *Dioſcorus* and the council that approved him; he continues to ſhew, that there are legal and illegal councils: the illegal is one that acts contrary to ſcripture, the tradition of the fathers, the canons approved by the whole church, and principally by the holy ſee; the legal is one which acts according to all theſe. Thence he proceeds to an account of *Acacius*'s crimes related in the courſe of this hiſtory; then obviates an objection from the dignity of *C. P.* which he ſhews does not impart to it any epiſcopal pre-eminence, no more than to *Ravenna*, *Milan*, *Treves* and *Sirmium*, alſo imperial cities; for the largeneſs of the cities confers nothing in point of religious juriſdiction, and *C. P.* has the weakeſt pretences, as not being a patriarchal, nor even a metropolitan ſee, but ſubject to *Heraclea*. Beſides this letter, which is an elaborate piece of erudition, he writ three other treatiſes upon the ſame ſubject; the (1.) contains ſome ſtrong expreſſions againſt *Peter Mongus*, extracted from the letters of pope *Simplicius*, pope *Felix* and *Acacius*: the (2.) a reprimand of the *eaſtern* biſhops for ſuffering *Peter the fuller* at *Antioch*: the (3.) is of the *bond of excommunication*; it anſwers this objection, that if the council of *Chalcedon* be received, the Bp. of *C. P.* ought to have the ſecond rank; by diſtinguiſhing its definitions in matters of faith, received by the whole church and confirmed by the holy ſee, from points of diſcipline, which the legates had

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no commiſſion to meddle with; and that *Anatolius* gave up this pretended privilege of *C. P.* it being contrary to the privileges of the univerſal church. After this it explains the clauſe of *Felix*'s ſentence againſt *Acacius*, *p.* 489, to be underſtood in caſe of his continuing obſtinate; for otherwiſe the *never to be releaſed* adds nothing to the condemnation. He held a council where SS. *Epiphanius* of *Pavia*, *Laurence* of *Milan*, with 43 other biſhops were preſent: it ended the 13th of *May*, and in it were treated at length the particulars of *Miſenus*'s penance. He and *Vitalis* had been excommunicated for their prevarication at *C. P.* and in this ſtate *Vitalis* had been taken off by a ſuddain death, which much alarmed *Miſenus*, who gave in an humble petition to the council to compaſſionate his age and infirmities, and not let him periſh with *Vitalis*. *Anaſtaſius* deacon (probably *Gelaſius*'s ſucceſſor) read this petition, upon hearing which the pope bid *Miſenus* enter, who proſtrate on the ground preſented another petition and anathematiſed *Eutyches* and his hereſy, with *Dioſcorus* his follower, and their ſucceſſors and aſſociates, *Elurus*, *Mongus*, *Peter the fuller*, *Acacius*, and all their accomplices and communicants, *&c.* Then *Gelaſius* demanding the council's advice, the biſhops and prieſts roſe up, and with many acclamations deſired *Miſenus*'s pardon; being ſeated again, *Gelaſius* ſaid, the holy ſee in condemning *Miſenus* and *Vitalis* did not cut off their hopes of pardon, *Vitalis* fell under the judgments of God without our being able to ſuccour him, but now we ought to help *Miſenus*,

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ſenus, and accordingly he ſhall be reſtored to communion and the dignity of prieſt. All the biſhops acclaimed the pope vicar of *Chriſt*, with repeated wiſhes of S. *Peter's* years.

2. The emperor, far from repentance, fortified himſelf in obſtinacy againſt the church, depoſed *Euphemius* out of hatred to his orthodoxy, tho' under pretence of his having favored the *Iſaurians* revolt; and cauſed *Macedonius* the treaſurer of the church to be ordained in his place. The people buſtled much for *Euphemius*, running to the *Hippodrome* and ſinging the litanies, but to little purpoſe, for the emperor baniſhed him into *Paphlagonia*. Before he left *C. P.* he was willing to have *Macedonius's* word that he ſhould be ſafely conducted thither: for which effect *Macedonius* came to him in the *baptiſterium*, but made his *pallium* be taken off by his deacon before he entered, becauſe he would not wear it in *Euphemius's* preſence, and borrowed mony to defray *Euphemius's* charges. This depoſition, to which the biſhops then at *C. P.* agreed to, was approved of by *Athanaſius* of *Alexandria* and *Palladius* of *Antioch*, but not by *Elias* of *Jeruſalem*. *Elias* had built a monaſtery near the cathedral, where he aſſembled the moſt virtuous perſons he could find of the church of the *H. Sepulchre*, who were before diſperſed about the tower of *David*. * He communicated with *Euphemius* of *C. P.* and after his depoſition with *Macedonius*, who received the council of *Chalcedon*, but not with *Palladius* or *Athanaſius*, who rejected it. *Athanaſius* died

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ſoon after, and had for the ſucceſſor of his ſee and ſchiſm one *John Hemoula* or *Mela*.

3. S. *Gelaſius* alſo departed this life. Beſides his works already mentioned, he writ a treatiſe againſt *Andromachus* a ſenator, and other *Romans*, who were for reviving the ſuperſtition of the *Lupercalia* lately ſuppreſſed. What is to be wondered at is, that theſe people profeſſed *Chriſtianity*, and yet were not aſhamed to maintain publicly, that the cauſe of their diſtempers was the anger of the god *Februarius*, whom they did not appeaſe. *Gelaſius* begins with demonſtrating the inconſiſtency of worſhipping God and idols, of being a member of *Chriſt* and a member of the devils, and then goes on: tell me, ſays he, when the plague ſo often raged in this city, and that with ſuch violence as to take the people off by thouſands, and make a deſolation in thoſe warlike times that diſabled them from raiſing ſoldiers; was ſacrifice then wanting to your god *Februarius*, or your god *Februarius* wanting to your aſſiſtance? Was not then the *Lupercalia* celebrated with ſolemn ſacrifices? For you cannot pretend they were not then begun, ſince *Evander* before *Romulus*'s time brought them into *Italy*: and theſe *Lupercalia*, as *Livy* in his ſecond *decad* aſſures us, were not inſtituted remedies for ſickneſs, but for women's barrenneſs; and therefore the omiſſion of them in your own heatheniſh ſcheme can only be a hindrance to the fruitfulneſs of your wives, but not to your lands. When the emperor *Anthemius* came to *Rome*, the *Lupercalia* were celebrated,

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brated, and yet there was an insupportable plague. So that these calamities are not derived from that omission, but from the omission of good works, and from the perpetration of the most horrid crimes, of murders, adulteries, oppressions, and what is still worse, of playing fast and loose with God himself, by sacrileges and magic arts dreadful to the very *Pagans:* of which that verse of old:

Whatever Roman *crimes deserv'd to lose.*
Virg. Dryd.

But you mighty patrons of the *Lupercalia*, who judge them so beneficial to mankind, if they have that excellence you pretend, to you we must impute this train of evils, to you who celebrate these divine gifts with a negligence degenerating from your ancestors devotion. For among them men of the first quality ran naked up and down the streets with the *Luperci*, and struck the venerable matrons on the hands and bellies with a goat-skin; whereas you content yourselves with substituting in the place of these great names, the very lees and refuse of the people. Why do not you imitate your ancestors, and consecrate a public nakedness of nobility to your heavenly institution? If these are so excellent, so divine, so beneficial, if the integrity of your lives depends upon them, why do you transfer the honour upon your slaves, and blush to perform them yourselves? Why are you *Christians* by halves and mungril idolaters? Why as *heathens* do you not sacrifice in the capitol and the temple of demons, and why as *Christians* do you defend these execrable rites, those infa-

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mous ſongs, which prompt to wickedneſs, and deſtroy the laſt remains of modeſty? But theſe rites have the preſcription of antiquity, and have been hitherto tolerated in *Chriſtian* times. Is this a conſequence that they muſt ſtill remain? Every pope has at different times put down ſome criminal or idle ſuperſtition. Phyſic does not cure all diſtempers at once, but begins with the moſt dangerous ones, for fear the body ſhould not have force to undergo the remedies. Infine, as to what regards me, I declare no baptiſed perſon, no *Chriſtian* can celebrate theſe rites, but the *Pagans* only, a part of whoſe religion it is: but am obliged to acquaint *Chriſtians* that they are fatal and pernicious to them. I will diſcharge my conſcience, and let them look to it who neglect to obey theſe juſt admonitions. And I do not doubt but my predeceſſors have done as much and ſolicited the emperors to aboliſh this abuſe, which becauſe they did not hearken to, they and their empire periſhed, and the *Roman* name ſunk into ruin, whilſt the *Lupercalia* flouriſhed. How they proceeded I know not, but every one muſt anſwer for his own conduct.

4. He alſo compoſed a large treatiſe againſt *Eutyches* and *Neſtorius*. Whether that which is now extant and bears his name be his is much diſputed by critics, whoſe reaſons may be ſeen in *note*. He made a decree forbidding communion under one kind only, to diſcover the *Manichees*, who abhorred wine. See *p.* 202. He compoſed hymns, prefaces, and probably the *ſacramentary*, which contains the maſſes throughout the

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the year, and the forms of the ſacraments: of which *Thomaſſinus* at large. It is divided into three books. In the (1.) are the three maſſes of *Chriſtmaſs*, the maſſes of *Lent*, *Eaſter*, *Aſcenſion*, *Whitſuntide*, *&c.* with the ceremonies practiſed in the collation of every order, and the ceremonies of baptiſm by exorciſms, *&c.* It takes notice of two maſſes ſaid upon *Holy Thurſday*, one in the morning and the other in the evening; it has the ſame canon of the maſs, the ſame prayers on *Good Friday* as we have at preſent, the ſame adoration of the croſs, *&c.* In (2.) the maſſes of ſaints, who in this *ſacramentary* are all martyrs. In (3.) the maſſes for *Sundays*, votive maſſes, maſſes for the dead, *&c.* The pope's manners correſponded with his learning and dignity, which laſt he eſteemed not as it gave him means to domineer over but to be ſerviceable to others. His whole occupation was praying, reading or writing upon neceſſary ſubjects; but when he allowed himſelf ſome reſpite from his labours, he took a delight in converſing with the ſervants of God and diſcourſing of ſpiritual things. He ſhunned idleneſs, and inured himſelf to faſting and poverty, whilſt he feaſted the poor. He looked upon the leaſt negligence in a biſhop as a thing very dangerous to ſouls. He governed the church with much prudence and patience in the difficult circumſtances of his pontificate. This is the character *Denis the little* gives this holy biſhop. In his time and by his authority S. *Severin* of *Noricia*'s body was tranſlated to *Naples*, and in the way ſeveral miracles

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were performed, faithfully mentioned in 511 by the prieſt *Eugippus* his diſciple and eye-witneſs of them.

5. *Anaſtaſius* II. a *Roman* by birth ſucceeded S. *Gelaſius*, and writ a letter to *Clodoveus* king of the *Franks* to congratulate with him for his converſion to the catholic church, and that in the ſame year he commenced his pontificate. The *Franks* or *French* were a *German* nation known about 240 years before; they dwelt at firſt about the *lower Rhine*, and, having paſſed that river, entered into *Gaul* about 420 under the conduct of *Pharamond* their firſt king. *Clodion* ſucceeded him in 428, and was ſucceeded himſelf in 448 by *Meroveus* who helped to expel *Attila*. *Childeric* ſucceeded *Meroveus* in 458, and advanced as far as the *Loire*, and *Clodoveus* ſucceeded his father *Childeric* in 481. In 493 he married *Clotildis*, by whom he had a ſecond ſon laſt year, at the baptiſmal font named *Clodomire*, who preſently after fell deſperately ill, which made the king tell *Clotildis*, that he would follow his brother, and that it could not be otherwiſe, ſince he had like him received the baptiſm of her *Chriſt*. But by *Clotildis*'s prayers the child recovered to *Clodoveus*'s great joy, who began to entertain a more favorable idea of the *Chriſtian* religion. *Clotildis* uſed all her power and addreſs to improve theſe good inclinations, and by the ſweetneſs of her temper, by perſuaſive arguments, and a wife's endearments ſtrove to ſoften his fierceneſs and render him obedient to the law of *Chriſt*. Long he reſiſted: but her prayers conquered heaven,

and

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and heaven him. For being in a battle at *Tolbiac* now *Zulpick* near *Cologne*, where his foot were routed, *Sigebert* their general wounded, a part of the cavalry which he himſelf commanded put to flight, and no human appearance of eſcaping left, he thus invoked the divine aſſiſtance: O *Chriſt*, whom *Clotildis* adores and praiſes as God the moſt powerful aſſiſter of the diſtreſſed, if you grant me victory over my enemies, I vow to be baptiſed and pay obedience to your laws. This vow was ſcarce made, when his ſoldiery found themſelves animated with a new courage, and the enemies, as if poſſeſſed with panic terrors, quitted the field, in which their king was ſlain, and they to eſcape *Clodoveus*'s anger, who fought with heaven on his ſide, redeemed their lives by a yearly tribute.

6. The king with eager joy haſtened to tell his loved *Clotildis* the glad tidings of his being a double conqueror over his errors and the *Alemanni*, as ſhe a conqueror over him. *Clotildis* went to meet him as far as *Rheims*, where ſhe conſulted S. *Remigius* the biſhop of that ſee about meaſures for inſtructing the king while the freſh impreſſions remained of the favour lately received: and the king himſelf not to defer his vows took for the ſame pious purpoſe from *Toul* S. *Vedaſtus*, afterwards Bp. of *Arras*; and now his only difficulty was how to ſatisfy the ſoldiers, who would not quit their falſe gods, for which end he had framed an harangue, but before he pronounced it, they, touched by the hand of God, cried out, with one voice: we abandon

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bandon the mortal gods, and are ready to follow the immortal God whom *Remigius* preaches. After which, all things were prepared for the king's baptiſm againſt *Chriſtmaſs-day*. The ſtreets were covered with tapeſtry from the king's palace to the church, and illuminated with perfumed wax-lights, but the *baptiſterium* exhaled ſtill more precious odors: thither they went in proceſſion, bearing the goſpels, the croſs, and ſinging the litanies: many biſhops were preſent at this ſolemnity, but *Remigius* led the king by the hand, followed by the queen and the people. In the way the king aſked S. *Remigius* if this was the kingdom he promiſed him, to which the biſhop replied it was not, but the road to it, and baptiſing him ſaid: bow down your head, fierce *Sicambrian*, adore what you have burned, and burn what you have adored. Then he baptiſed *Andoſleda* the king's ſiſter, and 3,000 ſoldiers, and confirmed his other ſiſter *Lantildis*, upon her renouncing *Arianiſm*. *Andoſleda* died ſoon after, and *Remigius* writ to comfort her brother *Clodoveus*, with the hopes that ſhe had preſerved her baptiſmal innocence and obtained the crown of virginity. The king after his baptiſm made a preſent to S. *Remigius* of ſeveral lands, and the great men of his dominions followed his example; but S. *Remigius* would not keep them for his own church, but diſtributed them among ſeveral churches, for fear the *Franks* ſhould ſuſpect that he labored for their converſion from a motive of intereſt.

7. S. *Remi-*

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7. S. *Remigius* was born of noble parents, and conceived of his mother at an age when ſhe was naturally paſt child-bearing. *Montanus* a holy blind anchoret foretold his birth, with the ſignal ſervice he was to render the church in *France*; and, in teſtimony of the truth of his predictions, added: that he ſhould recover his ſight by having his eyes rubbed with her milk when ſhe was brought a-bed of this miraculous child. The event anſwering the prediction, *Remigius*'s parents took care to cultivate his mind with learning and virtues, to fit him for the great work he was deſigned. How far he ſucceeded in learning may be gathered from S. *Sidonius*, who ranks him among the moſt eloquent perſons of his time; and his progreſs in piety appeared in the voice of the people, who, after *Bennadius*'s death in 471, would not reſt till they had fixed him his ſucceſſor in the ſee of *Rheims*. In vain *Remigius* declined this honour by remonſtrating his canonical incapacity as to years (he being then only 22) and his more real one, in his own opinion, as to piety and government; this reſiſtance only increaſed their deſire, which he ſtill reſolutely withſtood, till God viſibly approved the people's judgment. For a ray of light deſcending from heaven veſted his head, where ſome time after an ointment of an unknown kind, but of an exquiſite ſcent diffuſed itſelf: then, not to commit a manifeſt diſobedience to the will of heaven declared, he ſuffered himſelf to be ordained, and the epiſcopal grace poured itſelf into his heart and ſoul in ſuch ample meaſures, that he diſcharged

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diſcharged the duties of his function with charity, humility and a prudence that guided all his actions. He had his own youth continually in his eye, and kept down the heats of that age by ſuch mortifications as would have raiſed his pity had he beheld them in another.

8. *Gondamond* king of the *Vandals* in *Africa* died the 24th of *September*, and was ſucceeded by his brother *Thraſimund*. In *Britain*, the natives were infeſted not only with the ſwarms of *Germans* already mentioned, but alſo with a new ſet of them, who in 494, under the conduct of *Cerdic* and his ſon *Cernic* landed in the province of the *Iceni*, now comprehending *Norfolk* and *Suffolk*, and gained in two years ſpace a conſiderable footing: and to compleat the ruin of the country, *Paſcentius* a ſon of *Vortigern*, who had taken refuge beyond ſea, returned with a numerous body of men to claim his father's crown. *Aurelius Ambroſius* met him in the *North* where he landed, gave him battle, and forced him to retire into *Albion*, but he did not long enjoy the effects of his victory, * for falling ſick at *Wincheſter*, *Paſcentius* bribed a fellow to give him poiſon inſtead of phyſic. Having thus made away with his enemy, he tried his fortune once more, which was too weak to withſtand *Aurelius*'s brother *Uther Pendragon*'s revenge, to which *Paſcentius* and his chief commanders fell victims in the field, encompaſſed with large piles of vulgar dead. After this victory *Uther Pendragon* was ſolemnly crowned, and immediately attacked by *Eſca Hengiſt*'s ſon and *Octa* his grandſon, who

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who made the *Britons* quit the field and fly to a place called *Danet*, from whence ſallying out in the night they ſurpriſed both *Eſca* and *Octa*, took them priſoners, and routed the whole army.

9. Pope *Anaſtaſius* writ to the emperor *Anaſtaſius*, highly extolling his piety in a private life, and conjuring him to procure the peace of the church, which was diſturbed by the bare name of *Acacius*, who, ſays he, has already received his ſentence at the divine tribunal, where his and *Felix*'s actions appear in their true light; that this would effectually root out the ſcandal ſo prejudicial to the church, and not offend *Acacius*, whoſe judge does not diſtribute rewards and puniſhments according to the judgment of men, but according to the merits and demerits of the perſon. That what ſome have given out of *Acacius*'s ordinations and ſpiritual functions being invalid after his condemnation is entirely groundleſs, ſince the indignity of the miniſter cannot enervate the virtue of the ſacraments. The bearers of this letter were two biſhops *Creſconius* and *Germanus*, who accompanied *Feſtus* the patrician to *C. P.* whither he was deputed upon public affairs: there they met with two agents of the church of *Alexandria*, who gave them a memorial for the pope in order to be received into his communion: the ſubſtance of it was, that their ſeparation proceeded from a falſe tranſlation of S. *Leo*'s letter to *Flavian*, performed by *Theodoret*'s party, where errors are contained, which are by no means in the original, as *Andrew* of *Theſſalonica* and the pope

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pope himſelf had ſufficiently ſhewn; ſo that nothing now remained, as they thought, but to give in a profeſſion of their faith. This profeſſion differed little from the *henoticon*, but had this additional poiſon, that it defended *Dioſcorus*, *Elurus*, *Mongus*, &c. whom they pretended held the ſame doctrine with the pope. *Feſtus* at *C. P.* obtained that the feſtival of SS. *Peter* and *Paul* ſhould be kept more ſolemnly than uſual, but with all this devotion he let the emperor tamper with him ſo far about his *henoticon*, that he engaged himſelf to perſuade the pope to accept of it. S. *Epiphanius* of *Pavia*, having obtained from *Theodoric* a diminution of taxes for his poor flock, went to receive the reward of his labours the beginning of this year.

Of CHRIST 498, 9, 500. *Of* ANASTASIUS 8 *to* 11. *Of* THEODORIC 6 *to* 9. *Of* ANASTASIUS II. 2. *Of* SYMMACHUS 1, 2.

1. POPE *Anaſtaſius* went to receive his the 28th of *November* before *Feſtus* reached *Rome*. This *Feſtus*, according to ſome authors, caballed to make one *Laurence* pope, who in return was to ſubſcribe the *henoticon*. Whether he was the author of this ſchiſm is uncertain, but one there was, which for a while left all things at *Rome* in perplexity; for two popes were choſen *Symmachus* and *Laurence*, both of them having many adherents, as is uſual in ſuch caſes. *Symmachus* a deacon and native of *Sardinia*,

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dinia, was ordained in the church of *Conſtantine* with much the greater number; *Laurence* the arch-prieſt the ſame day in the church of S. *Mary*. Of his ſide was one *Paſchaſius* a man of a pious life and extremely charitable to the poor, who writ two books in a clear method upon the divinity of the H. Ghoſt, but maintained *Laurence*'s cauſe *to* his dying day. Which *to Baronius* underſtands excluſively, becauſe S. *Gregory the great* relates of him, how after his death in pope *Symmachus*'s time a poſſeſſed perſon touching his *dalmatica* was delivered of the devil, and that he appearing to *Germanus* Bp. of *Capua* deſired his prayers, becauſe he had out of ignorance ſided with the wrong pope: and that by virtue of them he was freed out of the place of puniſhment. To terminate this ſchiſm it was agreed upon, that the contending parties ſhould put it to king *Theodoric*'s judgment, *Arian* as he was. *Theodoric* was then at *Ravenna*, and his judgment was, that the firſt ordained, or that had the moſt votes ſhould be eſteemed the lawful pope, and this being found to be *Symmachus*, he was as ſuch acknowledged. *

2. The firſt of *March* he held a council of 72 biſhops to prevent factions in electing of popes, for which three decrees were read; the (1.) importing, if any prieſt, deacon, or clerk whatever, by oath or note, promiſes his ſuffrage for a future pope, without the preſent one's conſent, or even deliberates about it in a particular aſſembly, he ſhall be depoſed and excommunicated: the (2.) if the pope die ſuddenly, without

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without providing for the election of his ſucceſſor, he ſhall be eſteemed the true pope who has all or the majority of the voices of the clergy: (3.) that if any perſon diſcovers and proves any of thoſe intrigues mentioned in the firſt decree, he ſhall not only be pardoned, if he is an accomplice, but alſo rewarded. Not long after this council *Feſtus* and *Probinus* with ſome ſenators, having ſubborned falſe witneſſes, accuſed the pope of horrid crimes, which they ſent to *Theodoric* at *Ravenna*, and deſired he would ſend ſome biſhop viſitor, as the cuſtom was in the time of the ſee's vacancy. *Theodoric* accordingly ſent *Peter* Bp. of *Altino* with orders when he came to *Rome*, to go to pope *Symmachus* and demand the ſlaves of him whom the other party pretended to produce witneſſes againſt him, that they might be ſtrictly examined by the biſhops. *Peter* of *Altino* directly contrary to his orders went firſt to the ſchiſmatics, at which the catholics were much offended, and more, that any viſitor ſhould be ſent to *Rome*, which they ſaid was contrary to cuſtom and the canons. * *Theodoric*, that matters might be carried on quietly came to *Rome*, where he was received with incredible joy, and a council was called to be held the following year. The pope writ to the emperor *Anaſtaſius* to notify his promotion to the holy ſee, and was not wanting with lively remonſtrances to conjure him to deſiſt from protecting heretics. The emperor, who was probably for *Laurence* the anti-pope, did not anſwer him at firſt, but afterwards upbraided him with many crimes. He ſhewed himſelf

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himself also highly incensed against *Macedonius* of *C. P.* for holding the council of *Chalcedon*, and against *Flavian*, who in 498 or 499 had succeeded *Palladius* in the see of *Antioch*, because he refused to communicate with *John* of *Egypt*, but communicated with *Macedonius* of *C. P.* and *Elias* of *Jerusalem*.

3. In this state was the church. The *East* was torn from the *West* by the pride of *Acacius*, by the fatal disputes and differences in religion, by *henoticons*, new forms of words and softening creeds, which gave scandal to the weak, diversion to the atheists, and arguments to the heathens. Nor were only catholics and heretics at variance with one another, but discord separated the sectaries in the *East* among themselves, and blew its deadly contagion from every point of interest, passion, pride and mistaken zeal. Even *Rome* the centre of unity was miserably distracted by schism; the senators and people there being bandied out into parties and hurried on with transports of an ungovernable warmth, which proceeded to the degree of murders, and almost to the destruction of the city, in abetting his pretensions, whom they thought was, or wished to be *Anastasius*'s successor. It was to be hoped that the late council would have laid these heats, which had sufficiently cleared the point in respect of reasonable persons, but had no effect upon others, who persuaded by those bosom orators of pride and self-conceit, that it would be inglorious to abandon a cause in which they had once enga-

ged, concluded rather than ſeem to have been ever in the wrong, always to continue ſo.

4. While other parts were in this deplorable condition, the moſt weſtern iſland of *Europe* ſhined in the brightneſs of ſanctity; which, next to God, was owing to S. *Patrick*, who this year was taken from hence to receive the recompence of a long life employed in his ſervice. Being ordained biſhop, and having ſurmounted the difficulties that oppoſed his miſſion, he came into *Ireland*, which he found parcelled out among a number of petty princes, ſwarming with magicians, and obſcured by idolatry that poſſeſſed the whole iſland, to the reſerve of a very few ſcattered *Chriſtians*. Ancient authors have not informed us of the nature of this idolatry, but we may conjecture from S. *Patrick*'s confeſſion, that one ſpecies of it was the worſhip of the ſun. Whatever it was, S. *Patrick* exerted all his powers to change it into the knowledge of the true God, for which end he eagerly embraced contempt, poverty, hunger, and would with joy have laid down his life, had God thought him worthy of it (as he expreſſes it) or rather had not providence preſerved him for the converſion and bleſſing of the iſland. Fearleſs of dangers he frequently paſſed from one extremity of it to the other, and by his prodigious miracles, too numerous to be recited here, his chearfulneſs in ſufferings, his powerful exhortations, *&c.* made infinite numbers embrace *Chriſtianity* by baptiſm, and perſevere firm in their vocation. In moſt parts he

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he ordained people to take care of the new-converted flock, and in ſome, where he erected epiſcopal ſees, he conſecrated biſhops to root out errors, plant the faith, and water it with the word of life. He inſpired them not only with the duties, but with the decorums and excellencies of the *Chriſtian* religion; inſomuch that from him many women learned to practiſe a more exalted kind of piety, and widows to renounce ſecond marriages for the ſake of a never-dying continence. By him the men were formed to embrace a monaſtic life, and young virgins to conſecrate themſelves to *J. C.* many of whom were noble-mens children, and ſome of the young ladies the king's or prince's daughters, whoſe ardour could not be reſtrained by their parents frowns, affronts, or cruelty: ſeveral ſlaves with ſouls ſuperior to their ſtate imitated the princeſſes examples, and remained *Chriſtians* and Virgins, tho' continually expoſed to the anger and temptation of their maſters.

5. The new converts, and particularly thoſe of the female ſex, were very deſirous of teſtifying their gratitude to him by choice preſents, but ſeeing he would take none from their hands, they laid them on the altar, hoping he would not refuſe their offerings there. But the ſaint, that he might be an irreprehenſible pattern to the new *Chriſtians*, made it his duty to do nothing that reliſhed of ſelf-intereſt, and therefore of the thouſands whom he baptiſed, of the great number he ordained, he never took any thing, and frequently returned the gifts of the

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altar, chuſing rather to grieve the faithful than caſt an aſperſion of covetouſneſs on the miniſtry of the goſpel. On the contrary he made preſents both to *Chriſtians* and *Pagans*, diſtributed in his journies large alms to the poor, made preſents to the princes of the country, and maintained the children, who, contrary to their parents will, embraced *Chriſtianity*. However, they ſeiſed upon their benefactor with a deſign of murdering him, but God did not permit their wicked deſigns to be compleated; ſo that after being loaded with iron chains for 14 days, and ſtripped of all he had, he was ſet free, rejoicing that by his poverty he was conformed to the image of the Son of God, and earneſtly deſiring a nearer reſemblance by ſuffering a cruel death for the honour of his name.

6. Some of his converts had a ſhare of his perſecutions, who, having been newly baptiſed and as yet veſted with the white garment of the ſolemnity, were ſurpriſed by *Corotic* a petty prince of *Britain*, who made a deſcent into that part of *Ireland* where they were baptiſed, putting ſome of them to the ſword, and ſhipping off others to be ſold ſlaves to infidels. The ſaint next day in a deep concern for the ſlaughter of his brethren, and the ſtop it might put to the progreſs of the goſpel, ſince it was perpetrated by a *Chriſtian* prince, ſent him, by a prieſt he had brought up from his infancy, and other eccleſiaſtics, a letter on that ſubject, demanding the people back, and at leaſt a part of the plunder. But this meſſage being received with

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with ſcorn and ridiculous jeſts, he writ a ſecond letter to him, not in private as before, but to be made public and known to all the faithful, that underſtanding his and his aſſociates crimes, they might know themſelves obliged to refuſe him all commerce and communion, even at table, and not ſo much as receive his alms, till he had reſtored the ſervants of God to their liberty, and effaced his crime by a wholſom ſatisfaction. This letter as well as his confeſſion is writ in a ſtile not perfectly *latin*, which often renders it obſcure, but through that obſcurity there ſhines ſuch ſolid ſenſe, ſuch an apoſtolic ſpirit, and ſuch a knowledge of the ſcriptures ſo juſtly and properly adapted to the occaſion, that we wiſh their memory bleſſed who have preſerved this treaſure for the world. We are apt to think from *Joſcelin*, that this letter had no good effect upon *Corotic*, but that he died a memorable example of divine vengeance in *Britain*. S. *Patrick* had a great deſire of returning thither to behold again his native land and relations, and then paſs into *Gaul* to viſit the ſaints of his acquaintance; but not daring to abandon his flock, he fore-went every deſire and ſpared no labour to ſave them. Theſe pious diſpoſitions were crowned with a wonderful ſucceſs, inſomuch that during the courſe of his miſſion he converted the nation, ſettled biſhops throughout the land, eſtabliſhed there the hierarchy of the church, framed rules in councils for eccleſiaſtical diſcipline, and among his converts had ſuch numbers of perſons eminent for ſanctity, that it gave this

this iſland the name of the *iſland of ſaints*, who, by their example and powerful interceſſion with God, have animated the ſucceeding generations even to our degenerate age, with a conſtancy hardly to be paralleled: ſince few nations like them have greatly ſuffered the loſs of all that was dear to them, and ſtood triumphant in their faith amidſt the laſting inſults and repeated ill uſages of the world.

The End of the Fifth Age.



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